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# THE LIFE

OF

## REV. ARCHIBALD MACLAY, D.D.

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“An Eminent Minister of the Baptist Church for more  
than half a century.

*—American Almanac for 1860.*

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1776 - 1860.

BY

ISAAC WALKER MACLAY.

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## PREFACE

"Some angel guide my pencil, while I draw,  
What nothing else than angel can excell,  
A man on earth devoted to the skies,  
With aspect mild, and elevated eye.  
Behold him seated on a mount serene,  
Above the fogs of sense, and passion's storm;  
All the black cares and tumults of this life,  
Like harmless thunders breaking at his feet,  
Excite his pity, not impair his peace."

Perhaps this book might not inappropriately be called *Fifty Years Reminiscences of Baptist ministry*, instead of the life of the Rev. Archibald Maclay, for the threads of his history are so interwoven with the recital of the rise and growth of the Baptists in this country, that the two are inseparable. Appleton's *Encyclopedia* says of him: "that, he was a speaker and writer of great power, a Pastor of one church about thirty consecutive years, now known as the *Tabernacle Baptist Church in Second Avenue* and who contributed largely, as one of the early pioneers of that denomination, to promote its numbers and extend its bounds."

But the best tribute to him is contained in the following letter from an adopted son in the minis-

try, whose aid in this compilation has been most invaluable.

MURRAY STREET BAPTIST CHURCH,  
PETERBORO, ONT.  
J. BASTOW, PASTOR.

March 18, 1902.

MY DEAR BROTHER:

I am glad you are writing a life of your grandfather, Rev. Archibald Maclay, D. D. Undoubtedly his name will be preserved in history and be highly honored for his noble Christian character and for the large and excellent influence he exerted in connection with the Baptist denomination in its early history in New York City. He was for many years a popular and successful preacher, a faithful and efficient pastor, and greatly beloved by all who knew him. Very few ministers of the Gospel have officiated at so many marriages and funerals as he did, or have been so universally revered as he was. He was a great comforter to sorrowing ones, and a helper to the needy. He had a tender heart, and a helping hand. He brought up twelve children of his own, and adopted seven orphans. This is something of a revelation of the largeness of his heart.

I owe more to him for what I am to-day than to any other person in the world. I met him first when I was a lad, in Bradford, England. He then formed the purpose to take me to America and give me an education for the ministry of eight years in Madison University, now called Colgate University. He said nothing of his purpose to anyone until he could learn something about my character from those who knew me well. Yet he could not forget his purpose, and he embraced every opportunity that came to him to get the needed information. And when he had obtained enough to feel assured that I was worthy of his kindness, and that I would make a right use of it, he sent for me to announce his generous intention. Never was I so overwhelmed with joy as at that moment. He made every arrangement possible to carry out that intention. I came to the United States soon after his return and he sent me to the University and provided a scholarship through the kindness of Deacon William Colgate. After the death of William Colgate, Robert Colgate, at the Dr.'s solici-

tation, continued the scholarship to the end of my course. Deacon Peter Bolen added \$50 annually to that scholarship for the last four years of my University course. To make this full provision for my education, was amongst the last cares of the Dr.'s life. This generous act of Dr. Maclay's is only one of many of a similar kind in his long and useful career.

The Dr. was a man of extraordinary piety. He was a constant reader of the Bible. He drank deeply into its Spirit. He must have committed large portions of it to memory, for he could not preach or pray, or converse or write, without a liberal use of its phraseology. For years he was agent of the American Bible Society. He filled the position with rare usefulness. Nothing could be more congenial to his nature than the spread of the Word of God. The Society placed a high value upon his services. His desire for the translation of the Bible into the purest and plainest English possible was intense. Hence he worked with great sacrificing zeal for the Bible Union, whose supreme aim was a pure English version of the Scriptures. His labors for this Society were the suitable crowning work of his life.

Doctor Maclay was a very social man. His work as agent for the two Bible Societies necessarily brought him into many homes. He was a welcome guest wherever he was known to children and adults alike. He was courteous, affable and affectionate. He was a fine story teller and he had an abundant store to draw from. His stories, however, were always pure and elevating. Few could tell a story better than he. He knew where to put the emphasis by word, gesture, tone and twinkle of the eye. His social life was as elevating as his preaching. His friendships were strong, numerous and scattered in every direction.

The Doctor was pre-eminently paternal, therefore he was called "Father Maclay." Everyone that knew him could see the suitability of that title. This was not simply spontaneous upon the lips of the younger portion of the congregation to which he belonged, but the ministry generally instinctively called him by this title. I never heard of another Baptist minister anywhere in the world so generally addressed by this title. Indeed Baptists are very shy everywhere of bestowing this title, upon anyone. But no one scrupled to use this title, with respect to the Dr., who fully knew him. Of course the title sprang out of the paternal nature. He was affectionate, provident, sympathetic and com-

manded the love and reverence of the people that knew him. I shall never forget this paternal aspect in his bearing towards me, in that interview we had in which he announced his intention to educate me for the ministry. And all the letters he sent me afterwards breathed a father's love and care.

Yours fraternally,

JONATHAN BASTOW.



## INTRODUCTION.

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Most biographies are prepared by those who either have no personal knowledge of the subjects themselves, or else have a very slight acquaintance with the characters portrayed, and consequently much of the information is obtained from other channels, than the family. For this reason, authors rely upon glittering generalities, or upon fancied deductions; and in many instances conclusions are reached, based upon very unreliable and fictitious premises.

In the present instance, the compiler of this volume, approaches the subject with great diffidence from the fact of near relationship—preferring to quote from the testimony of others, expressions of praise and commendation of his forefather.

Instead of clothing him with the customary adulation of biographers, extracts showing the opinion and views of contemporaneous clergymen and the press are presented—most of them written during his lifetime when the writers were familiar with the subject, and the matter was fresh in their minds.

It is not the purpose of this work, however, to extol the virtues or magnify the good qualities characteristic of this clergyman; but simply to transmit to others an impartial account of his life and history.

The following pages relate to the life and labors of one who devoted not only his best days, but all

his days, of a long life, to the spread of the gospel, and whose voice was heard throughout the length and breadth of this land and often in Europe, towards the advancement of the Kingdom of Christ.

In addition to the incidents connected with this biography, there is presented an outline of the origin and growth of several religious, educational, and benevolent societies which were created in New York City in the first decades of the 19th century, when Dr. Maclay filled a pulpit there.

Besides his long pastorate in one church, the subject of these memoirs was closely identified during his ministry with the history of the most important religious movements and developments of that great denomination of which he was so pronounced an exponent for half a century.

“He belonged to a race of ministers who may be justly regarded as the pioneers of the Baptist denomination in this country and whose names are associated with the origin and progress of the various societies now permanently established.”

Rev. David Benedict, in his “Fifty years among the Baptists, published in 1860, writes :

“The now aged Dr. Maclay, the only survivor of the small company of Baptist ministers then in the City, commenced his labors in it about half a century since.”

Born in the year of American Independence, he passed through the stormy period of the War of 1812, the excitement of the Mexican War, and reached the troublesome times preceding our civil conflict, so that his life spanned the principal events in our national history.

Any account of this life must necessarily therefore refer to some of these periods, and to the numerous historical reminiscences inseparably connected with those who lived in the epoch following the revolution.

During his life-time a clergyman wrote concerning him:

“His conversation, rich in interesting recollections of such men as Dugald Stewart, Andrew Fuller, Samuel Pearce, Rowland Hill, &c., has often transported us as it were to another age.”

Andrew Fuller, with Carey and others founded the Baptist Missionary Society of Great Britain in 1792, and was its Secretary until his decease in 1815.

Besides these, Dr. Maclay enjoyed the companionship, before coming to this country, of the Rev. Drs. Wardlaw, Russell, Henderson, Grant, Kirkwood and Kennedy, all of them distinguished as theologians in their day.

Undoubtedly his early association with men of such marked ability, and strong personality, infused into his character much of the energy and force, for which he was distinguished.

But Dr. Maclay was especially indebted to these celebrated brothers, Rev. Jas. Alexander and Robert Haldane, who gave him his collegiate education, and furnished him with means to study for the ministry.

The Memoirs of the Haldanes, published in 1858, say:

“It is believed that of the three hundred young men who received more or less preparatory training for the Christian Ministry at an expense of not less than three hundred thousand dollars to Robert Hal-

dane, not more than two now survive. One of the last who died was the late Rev. Dr. Henderson, once a distinguished laborer in the Bible cause in Iceland; but more recently the president of Highbury College, London. The only present survivor, except Dr. Maclay, is the Rev. James Kennedy of Inverness."

The latter was ordained in 1806 at Aberfeldy in Perthshire.

## CHAPTER I.

PARENTAGE — BIRTH — CLAN — EARLY STRUGGLES —  
 BOYHOOD — CONVERSION — ROB ROY MAC GREGOR  
 — OLD MORTALITY.

*1776-1790.*

The subject of this sketch was descended from those sturdy old Scotch covenanters—the Highland peasantry—with the Cameronian blood of many generations flowing in his veins.

Born in bonnie Scotland—that land of the fern and heather—during the reign of King George the Third—the fourteenth of May, 1776, on a farm on the outskirts of the village of Killearn, overlooking the picturesque Loch Lomond, in Killearn parish, Stirlingshire, his existence commenced before the dawn of our American Independence, and was contemporaneous with the administrations of all the Presidents of the United States, from Washington to Lincoln.

When the pages of his history are reviewed, what a tremendous retrospect is seen.

“There were then no steamboats, no railroads, no telegraph. Now we travel by steam, do our correspondence by lightning and take life portraits by sun-beams. We whisper here, and they hear us in London, and answer back; and we cross the Atlantic with the regularity of a ferry boat.”

Young Maclay was reared amid the simplest

surroundings in a single story, thatched roofed cottage, on a homestead of one hundred and fifty acres, called "Green End;" the same having been in the family for over a century and a half.

It is said that travelers, on their first visit to the Highlands are greatly disappointed at the small population they find, and this was the condition of the Parish of Killearn at that time, being so sparsely settled that in 1775 the census numbered but 959, while in 1790, the inhabitants had only increased to 973.

Archibald was the son of Archibald Maclay and Jean Thomas.

According to the Parish Register, Archibald Maclay (the father of the subject of these memoirs), was born in Blairesson, Scotland, in 1749, and married in 1770, the daughter of John Thomas, who was born in Rinroy, Parish of Killearn, in 1742.

The Rev. William Arthur, D. D., a Baptist clergyman, and father of President Chester A. Arthur, was a friend of Dr. Maclay, and in his "Derivation of Family Names," gives the origin of the name as viz:

"Maclay, (Gaelic), the son of Clay. Clay being a lake on the isle of Lewis, Scotland. The same word in Welsh and Gaelic that signifies a river."

There is a family tradition connecting the clans of the MacGregors and Maclays in kinship, probably by marriage—as they lived for years in the same part of the Highlands—the Loch Lomond district.

Edgar S. Maclay, the author of a family genealogy, writes:

"By the courtesy of Dr. Archibald Maclay"

(Rev. Archibald's son), "of New York City, who has in possession an old manuscript by an unknown writer, we are enabled to give a well authenticated sketch of the Clan Maclay in its earliest history."

From which it appears that the original clan were dispersed after a disastrous battle of Bealach nam Broig (some time prior to 1452), and subsequently became septs or dependents of the Clan Stewart of Appin—the Highland designation of their chieftain being Mac Iain Stiubhaird nah-Apunn.

Frank Adams' "Clans of Scotland" giving an alphabetical list of the Highland Clans, has the following :

| Septs and Dependents : | Clan with whom connected : |
|------------------------|----------------------------|
| Mac Lae,               | Stewart of Appin.          |
| Mac Lay,               |                            |
| Mac Lea,               |                            |
| Mac Leay,              |                            |

The grandfather of Archibald, Moses, attained a great age, and "was a man of high repute, and an elder in the Presbyterian church." It is said that during his last illness, he assembled the grandchildren and others of the family at his bedside, and repeated the lines :

"One generation goeth and another cometh :  
"Blessed be the name of the Lord."

These were his farewell words, for he soon expired.

"It is related, also, of Archibald's paternal grandmother, who is said to have been a woman of marked character, that by her address, and her knowledge of

the Gaelic language, she once saved her native village from being plundered and burnt at a time when Scotland was known to be, as it was reputed to have been for fifty preceding generations, "of all European nations the most necessitous, the most turbulent and the most unsettled."

While very young, Archibald had the misfortune to lose his father, who died suddenly in 1785 at the early age of thirty-six, leaving his widow with a family of young children, two boys and two girls. The loss of this parent, who was a thrifty farmer, enjoying the esteem and confidence of his neighbors, a member of the Presbyterian Church, and collector of taxes for the County of Stirling, made a great change in the family life, necessitating the boys working for their living.

The eldest son, John, succeeded to the care and management of the farm, and the support of his mother and sisters; but being handicapped by his youth and inexperience, proved unequal to the great task he was obliged to assume.

It was not long before the affairs of the farm became so involved that the cottage was sold, the stock, and in fact, the family holdings were dispersed, and the widow and daughters were left without a roof over their heads, while John becoming thoroughly discouraged and disheartened by his ill-luck, left the family and went abroad.

The youngest son who was absent from home during these troubles, having started out at the early age of eight to earn his own living and lighten the household burdens by reducing the number of mouths to feed, returned at this crisis to retrieve the family



disasters, and taking charge of his mother and sisters succeeded by industry and economy, not only in maintaining them but also in liquidating the debt of the homestead, so that by the time he reached the age of fourteen, the property was restored to them without incumbrance.

Up to this time, the boy's education was derived entirely from home instructions, with the exception of about three months' attendance at the parish school.

His conversion, when twelve years old, was brought about through the instrumentality of a chance sermon which he heard in the neighboring Parish of Balfron, preached by Reverend Mr. Wallis, of Crawforddsyke, from the text:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph., 1—7.

and which he described as viz :

"It pleased the Lord to open my dark mind, to understand the divine method of saving sinners through faith in a crucified Saviour; to see how he could be just, and yet justify him that believeth in Jesus. It seemed as though a flood of light had burst into my dark heart. I saw God reconciled, and the threatenings of the law, silenced. I saw that God had made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him. Then unspeakable peace took possession of my troubled soul. In the first transport of my love and gratitude, I could have embraced in my arms the preacher through whom the gospel was made known

to me, as the wisdom and power of God unto salvation. But I was a diffident, friendless boy, and did not dare even to speak to him. I had never seen him before; and I have never seen him since. But it has been my privilege, in my old age, to meet with his son, Rev. Dr. Wallis, Professor of Theology in King's College, Toronto; and to acknowledge to him the debt of gratitude I owed to his father."

Mrs. Maclay was a member of the Church of Seceders at the Craig, of which the Reverend Mr. Watson was pastor in the adjoining parish of Kilpatrick, distant twelve miles from her home, and her son joined the same church.

Dr. Maclay often told of the long journey through the mountains that he would take with his mother to attend divine services every Sunday in her church. His mother would start on Saturday afternoon, and break the journey by remaining over night at the house of friends near the church. In the morning, Archibald would stop for her. Together they would proceed to church, and return in the evening, the entire distance being traversed on foot.

There are many romantic associations connected with the Loch Lomond region. Sir Walter Scott writes, "The eastern side, peculiarly rough and rugged, was at this time the chief seat of MacGregor and his clan, to curb whom a small garrison had been stationed in a central portion betwixt Loch Lomond and another lake. The extreme strength of the country, however, with numerous passes, marshes, caverns, and other places of concealment or defense, made the establishment of their little fort seem rather an acknowledgment of the danger than an effectual means of securing against it."

It was here on the banks of the beautiful lake, that the celebrated Rob Roy—the Scottish Robin Hood, made his headquarters, and performed most of his exploits of daring and lawlessness.

This freebooter in his predatory excursions throughout this region, levied tribute of blacke-mail upon all the inhabitants, as evinced by the following ancient document, dated 3rd day of February, 1658-9:

“Upon reading of ane petition given in be Capitaine M’Gregor, mak and mention that several heritors and inhabitants of the paroches of Campsie, Dennie, Baldernock, Strathblane, Killearn, Gargunnoch, and others, within the sheriffdom of Stirling, did agree with him to oversee and preserve thair houses, goods, and geer, frae oppressioun, and accordingly did pay him; and now that some persones delay to mak payment according to agriement, and use of payment: Thairfore, it is ordered, that all heritors and inhabitants of the paroches aforesaid, mak payment to the said Capitaine M’Gregor of thair proportiounes for his said service till the first of February last past, without delay. All constables in the several paroches are hereby commandit to see this order put in executionne, as they sall answer the contrair. It is also hereby declared, that all who have been engagit in payment sal be liberat after such tyme that they goe to Capitaine M’Gregor, and declare to him that they are not to expect any service frae him, or he to expect any payment frae them. Just copie, extracted be.”

JAMES STIRLING, CLK. OF THE PEACE.

This chieftain was known as Old Rob Roy, and lived to a great age. One of his successors, Robert Campbell, commonly called Rob Roy Mac Gregor, who is the Rob Roy of Scott’s romances, carried off Mr. John Graham, of Killearn, an agent of the Duke

of Montrose, and held him prisoner for a ransom for five or six days, on an island in Loch Lomond.

This very formidable clan terrorized the neighborhood for years.

In Mac Leay's "Historical Memoirs of the Clan Mac Gregor," it is said, "The population of the Clan Mac Gregor, had often increased so much as to become too great even for the wide domains which they occupy, and this produced frequent migrations to other districts, where various patronymics were assumed by the different septs who in this way had branched off from the parent stem."

There is a place on the east side of Loch Lomond about a mile above Inversnaid still known as "Rob Roy's Cave," and another spot in this region called "Rob Roy's Prison."

Here, too was the scene of the wanderings of that eccentric character, Robert Patterson, better known as "Old Mortality," and immortalized by Sir Walter Scott, who says of him: "Wherever he went he found ready quarters in the house of some Cameronian of his own sect, or of some other religious person. The hospitality, which was reverentially paid to him, he always acknowledged by repairing the grave stones, (if there existed any), belonging to the family or ancestor of his host. As the wanderer was usually to be seen bent on this pious task, within the precincts of some country churchyard, or reclining on the solitary tombstone among the heath, disturbing the plover and the blackcock with the chink of his chisel and mallet, with his old white pony grazing by his side, he acquired from his converse among the dead the popular appellation of "Old Mortality."

This extraordinary personage, who died in 1801, from exhaustion on the highway, with his faithful old pony by his side, was familiar to Dr. Maclay, who thus describes him.

“When a boy, I have often seen Old Mortality, who always made his home at my mother's house, when he visited our part of the country, and the deeply thrilling incidents which he told me of the martyrs and the sufferings they endured for Christ's sake, left a permanent impression on my mind; and the appearance which this singular personage then made, is still vivid, as he approached, either riding or leading the companion of his journeys—a little pony, by a halter of hair or rope with a straw cushion instead of a saddle. Thus accoutred, he traveled from one churchyard to another throughout Scotland, happy if he could find some Cameronian epitaph from which his chisel could remove the moss, or deepen the record, which told of the virtues of his country's martyrs, who, in 1685, had been thrown into prison by the privy council for the political and religious views which they entertained, and many of whom had died of diseases contracted during their incarceration. To this pious duty he devoted his life, which was protracted to his eighty-sixth year. Having no wants but of the simplest kind, which were readily supplied by those who sympathized with his enthusiasm, applause did not encourage him, and obloquy had no other effect than to bring into bolder relief the lineaments of a nature which distinguished his countrymen at that period, and whose character, their great delineator has said, shows most to advantage in adversity, when it seems akin to the

native sycamore of the hills, which scorns to be biased in its mode of growth, even by the influence of the prevailing wind, but shooting its branches with equal boldness in every direction, shows no weather-side to the storm, and may be broken, but can never be bent. The time and scene when and where this high-hearted enthusiast breathed his last are known, but the place where his bones repose, has never been ascertained; and he whose life was spent in repairing the ravages time had made upon the monuments of others, has not even a frail memorial erected to mark the spot to which his own remains were committed."

All the environments of the boy Archibald were of the best to develop his moral character, and to strengthen his physical nature. His father was an exemplary christian, and his mother inculcated pious teachings and exalted religious principles, which were his guiding rules through life, and were never forgotten in his extreme age. Young Archibald early showed great fondness for the scriptures, and it is said that while engaged in cultivating the field, he was accustomed to have his bible fastened to the handle of his plow, so that he could read while at work.

## CHAPTER II.

REMOVAL TO GLASGOW—EDUCATION—COLLEGIATE  
 TRAINING—ORDINATION—FIRST PASTORATE—  
 MARRIAGE—EMIGRATION—SETTLEMENT IN NEW  
 YORK CITY—HIS ROSE STREET CHURCH.

1791-1808.

About the year 1791, the family removed to Glasgow, to afford the young man a better opportunity to prosecute his studies, although he was still supporting his parent and sisters; and on their arrival, joined a secession church, under the care of Reverend Messrs. Pirie and Dick.

Now commenced a systematic course of education, which included night-school, a private tutor for the classics, and the employment of every leisure moment in study when not engaged in working for his living. "Some branches of learning, which required chiefly an exercise of memory, he prosecuted while his hands were busy at his daily tasks."

Such industry did not escape the attention of friends, and awakened an interest in many admirers, among whom was his clergyman, who offered to educate him at the university; but this offer he declined. The *Examiner* has published the following interesting account of this portion of his life:

"On his removal to Glasgow, Archibald had become connected with a society formed for mutual edification and co-operation in benevolent exertion.

It was composed exclusively of members of evangelical churches, and mostly of young men, some of whom afterwards became fellow-students and associates in the ministry with Mr. Maclay. This society met every week in what they called "The Sabbath Morning Prayer Meeting," and had under its care, in the suburbs and neglected parts of the city, fourteen sunday-schools. In company with another member, Archibald was, at the age of fifteen, entrusted by this society with the superintendence of one of their largest schools, and here he early displayed that tact and practical talent, as well as religious zeal, which have so eminently distinguished his long and useful life."

He subsequently united with the Congregational Church under the Reverend Greville Ewing, and resided with him for two years, studying for the ministry. Afterwards he spent a year with the Reverend Mr. Innes at Dundee, and then completed his education at the University of Edinburgh.

Before this, he had formed the acquaintance of those celebrated brothers, Robert and James Alexander Haldane, so well known for their piety and philanthropy, which ripened into the strongest attachment. Between Robert Haldane, the author of the "Evidence and Authority of Divine Revelation," and young Maclay, a life-long intimacy was established, which continued to Mr. Haldane's death. The Doctor called his first son after this benefactor and friend; having previously accepted an offer from him of liberal assistance toward preparation for the ministry, he entered the Haldane Theological Seminary.

Andrew, in his "Scottish Nation and Biographical History," embodies this fact as viz :



“In 1798, Mr. Robert Haldane had accompanied Mr. Rowland Hill in a preaching tour through Scotland, and subsequently into Gloucestershire, and during his journey, besides resolving upon the erection of these places of worship, he conceived the idea of educating a number of pious young men for the ministry unconnected with any church. In following out this project, he established theological seminaries in Edinburgh, Glasgow, Dundee, Elgin, Granton in Strathspey, Gosport, etc. Under Messrs. Ewing, Innes, Aikman, John Campbell, Cowie, Ballantyne, Mac Intosh, Dr. Bogue, etc., and expended large sums of money, the students being all maintained at his expense, both married and unmarried. The number thus trained for the preaching of the gospel, amounted to about four hundred, amongst whom were some, who, in their after careers, acquired considerable eminence, such as Dr. Russel, of Dundee. Principal Dewan, of Aberdeen; Mr. John Angell James, of Birmingham; Mr. Orme, of Camberwell; Mr. Maclay, of New York, and others.”

The following letter of Dr. Maclay gives his recollections of the Haldanes :

“Mr. Robt. Haldane's exposition of Paul's Epistle to the Romans is the best exposition of the Epistle to the Romans that I have ever met with. Mr. Haldane was a nephew of Lord Duncan, the hero of the Battle of Camperdown, Haldane himself was on board of the Admiral's ship at the time and was either a midshipman or lieutenant, but at the Peace of Amiens, he relinquished the British service and was soon after converted to God, both himself and w. fe, and his brother Capt. James A. Haldane and his wife. They afterwards devoted

themselves to the advancement of the Redeemer's Kingdom.

Mr. Robt. Haldane educated at his own expense upwards of 300 men of piety for the Ministry ; and his brother James Alex. became a minister of the gospel and was exceedingly useful in Scotland. Mr. Robt. Haldane spent five years in Geneva and some other parts of Switzerland.

When he went to Geneva, all the Presbyterian ministers were decided Socinians. He expounded to the students in divinity the Epistle to the Romans and directed the minds of the young men to the truth as it is in Jesus.

Forty or fifty of the students were converted to God through his instrumentality, and two or three ministers that were blind guides were also brought to the knowledge of the truth as it is in Jesus.

Among them was Dr. D'Aubigne who has written the history of the Reformation. Robt. Haldane commenced preaching as well as his brother James.

The first time I heard him was in Glasgow, on a beautiful green called the Deanside Brae.

He was dressed like a country gentleman, highly powdered, with a long queue down his back.

He had a swan down vest, and pepper and salt coat and pants.

About 30 ministers of the Church of Scotland sat before him on the Green, in the large Assembly, while he poured forth the truth in a torrent of masterly eloquence. Dr. Balfour, a distinguished evangelical minister of the Church of Scotland, sat before him, and looked up to his face with intense interest, while the tears ran down his cheeks. Mr. Haldane continued to preach but a short time, but his labors were incessant.

He was accustomed to preach twelve or fifteen times in a week, principally in the open air. He ruptured a small blood vessel in his chest, and was forbidden by his physician to preach ; he invited Rowland Hill and other distinguished English

ministers to visit Scotland, and as he could not procure a sufficient number to do the work of the Lord in Scotland, he commenced educating young men of distinguished piety, for the purpose of proclaiming with purity and simplicity the unsearchable riches of Christ.

The first class consisted of twenty-five—all of whom are now dead, I believe, except one.

I belonged to the second class. I think there were from 50 to 75 in it. I know of only one now living except myself.

The Haldanes were noble men, and their labors were connected with the remarkable reformation of the work of God in Scotland

(Signed) A. MACLAY.

The Haldane Theological Seminary, at Edinburgh, was opened in 1799, and began on January 2nd, of that year, with twenty-five students in the first class, under the care of Mr. Greville Ewing. This class continued for two years, until December, 1800. Alexander Haldane, in the *Memoirs of the lives of Robert and James Alexander Haldane*, says: "One of the first students was the Rev. Archibald Maclay, who went out as a missionary to America, and became a very useful and popular Baptist minister in New York."

Dr. Maclay was very much favored by the acquaintance and teachings of many illustrious divines in his preparation for the ministry, notably those extraordinary lay-preachers, the brothers Haldane, (already mentioned), who attracted such enormous congregations that the general assembly of the Church of Scotland issued "a pastoral admonition," or warning against them, and his preceptors, the two clergymen of the established church, Revs. Greville

Ewing and Wm. Innes, who gave up their pulpits and embraced Congregationalism.

When a divinity student, he often visited at the home of the Rev. David Dale, President of the Bank of Scotland for thirty years, and who was as distinguished for his piety as his wealth. Archibald was also a frequent attendant at his church. At the University of Edinburgh he had among his professors, the well known writer on ethics and author of metaphysics, Dugald Stewart. While among his fellow students was Thomas Dick, afterwards celebrated as the author of "The Christian Philosopher," and many works devoted to the literature of religion and science—and Ralph Wardlaw, who became eminent as a divine and a theological writer. Besides these, he enjoyed the companionship of such distinguished men as Andrew Fuller, Samuel Pearce, and Rowland Hill.

On the completion of his theological training, the young minister had invitations extended to him from seven different churches to occupy their pulpits; but with his characteristic unselfishness, made his choice of the church which he considered in the greatest need of a pastor, in Kircaldy, Fifeshire, opposite Edinburgh, stipulating, however, before accepting the call, that he should have the privilege at any time of going as a missionary to the East Indies.

The Edinburgh Missionary Magazine for 1802, contains a full account of his ordination to the ministry.

It was observed by the church with prayer and fasting, and the following exercises:

Rev. Ralph Wardlaw—Prayer and Scripture Reading.

Rev. Mr. Grant—Introductory Discourse from Matthew, 16-24.

Mr. Haldane—"Made a statement of the causes which first led to the invitation of Dr. Maclay—and having put the usual questions to him, to which he returned satisfactory answers, he was solemnly set apart to the great work of the ministry with customary observances."

Rev. Mr. Collison—Address from Ephesians, 3-3.

Mr. Haldane—"Discourse on the importance of church discipline and purity of communion."

In the afternoon, there was a sermon by the Rev. Mr. Wardlaw from John, 12-23, and in the evening, Mr. Collison preached from 1st Psalm, on the character of the godly and ungodly.

The same year of his ordination, he was married (5th of October, 1802) by Reverend Greville Ewing, to Mary, daughter of William Brown, a merchant of Glasgow, born 2d of February, 1749. She was born the 20th of June, 1782, in that city, and her mother was Margaret Provan, who was born the 9th of October, 1758.

Dr. Maclay has left the following account of his conversion and married life :

"When I married, soon after I was ordained to the ministry, my wife and myself consulted with each other and agreed never to run in debt, and to

make our income meet our expenses, and we acted on this principle through life. Our income was never large yet we managed to bring up twelve children of our own, and seven orphan children without going into debt, beyond what we knew we honestly could meet. It required great industry and economy to accomplish this, but through the blessing of God, we were enabled to hurry this resolution into effect.

I was myself left an orphan at seven years of age, and thrown upon my own resources at an early period ; this proved to myself a great blessing. It made me industrious and economical, and gave me some energy of character

I was brought to the knowlege of the Christ when I was twelve years of age, my mother, who always had family worship morning and evening, requested me one evening to engage in prayer, soon after she became satisfied that I had passed from death to life. I hesitated for a moment for I was afraid to pray in the presence of my mother—she had a remarkable gift in prayer, and was a most devoted Christian ; she gave me time and I engaged in prayer. She prayed in the morning afterwards, and I prayed in the evening. But from the time I was thirteen years of age, she required me to act as the head of the family, and pray both morning and evening.

It affords me now great pleasure to reflect that I was enabled to render my widowed mother comfortable and happy during the remainder of her life.

She died in the Lord in 1804, and I left Scotland for America in 1805," etc., etc.

(Signed) A. MACLAY.

When Dr. Maclay was called to his charge, the church had no building, and consisted of thirty-seven members, but soon a house of worship was erected, and a congregation gathered rapidly.

In January, 1804, a new church edifice was built, and here the young minister preached acceptably to a constantly increasing audience.

On the 10th of May, 1804, he sustained a great loss in the death of his devoted mother, who had been his constant companion, and most faithful guide, and from whom he received the best inspirations and his early spiritual training. After the decease of this parent, he seemed to have no ties to bind him to his native land, and his original intention to enter the mission field became stronger.

The following year, his attention was attracted by a call issued by the Congregational denomination of Scotland, for volunteer missionaries to go to India, whereupon he offered himself, and was not only accepted but was tendered the compliment of being requested to select another missionary as companion. Accordingly, he named a preacher in the suburbs of Glasgow, Rev. John Patterson, who had been a fellow student at Edinburgh. Both resumed their studies at the University, revised their Greek and Hebrew, and also took a course of medical lectures there, for the purpose of special preparation for their new duties.

When nearly ready to depart, information was received that those persons who officially represented the British Government in India, had become exceedingly inimical to missionaries in that dominion, and that in the event of these two missionaries sailing, they would probably be either detained at Calcutta, or sent back on one pretext or another. This was a great disappointment

to the young clergymen. "Mr. Patterson then went to Denmark, to Sweden, and afterwards to Russia, where he has spent his life, and where he has superintended the printing of the bible in upwards of twenty different languages for the 'Russian Bible Society.'"

Mr. Maclay, frustrated in his endeavors to become a missionary to India, resolved to enter the missionary fields of America, and thereupon resigned from his pulpit and bidding adieu to his church and friends, embarked at Greenock for America, with his little family, consisting of his young wife, and their daughter Margaret, aged two years, and their infant son Robert Haldane, a year younger—sailing on the 28th of October, 1805.

John Melish, who came to this country within six months after Dr. Maclay, has described the transatlantic voyage at this time in his interesting journal of travels in the U. S. in the year 1806-1807, etc.

Mr. Melish left Glasgow the 8th of March, 1806, by stagecoach for Greenock, which city he states "is the seat of nearly the whole of the American trade with Scotland. There are three or four vessels in the New York and as many in the Charleston trade, besides occasional vessels for Boston, Savannah, Norfolk, etc. This trade is wholly carried on in American vessels; and they generally perform two voyages in the year."

This author describes their sailing vessels, of about three hundred tons burden, and the expense of a cabin passage in them was from thirty to forty guineas, and of a steerage passage twelve guineas. When a family undertakes a sea voyage, they have



generally their own servant, he says, and if they are numerous, they will find it most comfortable and most economical to engage a state-room, and lay in their own stores; and he adds, "it is generally necessary, both in the cabin and steerage, for the passengers to furnish their own bedding."

The transatlantic voyage of the Maclay family in the small sailing vessel was unusually long and tedious, as they encountered very bad weather; but reached New York City before the close of the year, in good health. Upon their arrival in the harbor, Dr. Maclay preached his Sunday sermon on ship-board, and then went ashore at the Battery.

The city presented a very desolate appearance having just been visited with the scourge of yellow fever, which made its appearance about the middle of July, and created such alarm that many who could escape fled, leaving the city greatly depleted in population. Between the 18th of July and the 1st of November, there were two hundred and eighty deaths from this disease.

The subjoined table from an official enumeration by the Common Council, shows the inhabitants of each ward, at this time (1805), and also the number of those who fled.

| Wards | No. who fled. | Total No. of Whites. | Total No. of Blacks. | Whole Number. |
|-------|---------------|----------------------|----------------------|---------------|
| 1st.  | 6,102         | 7,470                | 509                  | 7,979         |
| 2nd.  | 5,961         | 7,077                | 473                  | 7,550         |
| 3rd.  | 4,152         | 6,880                | 491                  | 7,371         |
| 4th.  | 4,320         | 8,866                | 368                  | 9,234         |
| 5th.  | 3,452         | 11,313               | 1,027                | 12,340        |
| 6th.  | 4,224         | 8,367                | 598                  | 8,961         |
| 7th.  | 2,775         | 15,551               | 117                  | 15,668        |
| 8th.  |               | 4,554                | 218                  | 4,772         |
| 9th.  |               | 1,984                | 211                  | 2,195         |
|       | 30,986        | 71,762               | 4,008                | 75,970        |

As seen from the table, when this youthful Scotchman first arrived in the City, the population was so reduced in consequence of the fever visitation that it did not number fifty thousand, more than a third of the inhabitants having left.

The city, at this period, was confined to that portion south of Canal street; the northern limit of Broadway, which had previously been Canal street, had just been extended north through Fresh Water Pond, and the same year, (1805), Norfolk, Essex, Fourth and Hester Streets, were ordered to be regulated and paved. The wooden pumps, at this time, could be seen standing in the middle of Broadway, as it was not until two years later they were ordered to be removed to the sidewalk.

Charles F. Wingate of the "American Scenic and Historic Preservation Society," writes:

"Even as late as 1800, only five residents of New

York could afford to keep a coach, including Robert Murray, the wealthy senator, father of Lindley Murray, the grammarian, who modestly referred to his "leather conveniency," as an apology for such wordly display."

The primitive conditions which then prevailed before the era of railroads, steamboats, telegraphs, and telephones, are difficult to imagine at the present time.

"Even in New York City, street cleaning was accomplished by each citizen sweeping before his own door step twice a week. The bellman gave notice of affairs of local interest. The watchman at night called out the state of the weather. The fire department was a volunteer one. Each family was obliged to own four leather fire buckets, and a large canvas bag conveniently at hand." In those days there was less politics and more patriotism, with a high standard of civic duties.

"Citizens of New York were better able to understand these concerns where there were no day police, and seventy men were required at night, when the Bowery was a country walk, and Duane street up town;—when fashionable dwelling houses on Dey or Courtlandt street rented for three hundred dollars a year;—when stages ran from Wall street to Harlem. The duties of the citizenship were close, intimate, and easily understood."

The young clergyman came to this country with letters of introduction from such eminent British theologians as the Haldane Brothers, Reverend Andrew Fuller, who has been called the "Franklin of Theology," celebrated not only for his writings, but

also reputed to be "One of the first expositors of the Bible of the Anglo-Saxon race," and also from the Rev. Drs. Hall and Dick, to prominent Americans, which secured him friends here at once.

Dr. Maclay commenced as an assistant in the First Congregational Church, according to Greenleaf's "History of the Churches in the City of New York, from the First Settlement;" about the year 1804, the Rev. John Townley organized a Congregational Church in an old wooden building on Warren street near Broadway, and in the course of three or four years, the membership had reached about one hundred.

It recites that "Mr. Townley continued to labor in Warren street for the space of four or five years, assisted occasionally by the late John Sanford, and the Reverend Archibald Maclay, who was then a Congregationalist."

The latter, in the meantime, had organized a church of his own, (Presbyterian Congregationalists as they were called), in a building on Rose street, formerly occupied by the Universalists under the pastor, Rev. John Foster, and continued preaching there until the close of the year 1808.

Mrs. Mary A. Stanhope of this City, remembers hearing her father Adam Pentz, who then lived at 46 Roosevelt street, relate "that he went to hear that eloquent young Scotchman (Maclay) preach in a hall in Rose street, shortly after he landed."

## CHAPTER III.

CHANGE OF FAITH—JOINS THE BAPTISTS—BAPTIZED  
—ORGANIZED MULBERRY-STREET CHURCH—RES-  
IDENCES—EARLY NEW YORK—SLAVERY.

1808—1810.

The commencement of the last century, marked the rise of the missionary enterprises of the various denominations in this country.

“The first indication of the growth of a wider philanthropy,” says Prof. William Gammell, “is found in the formation of the Baptist Missionary Society which was organized in 1802. Its object as set forth in its constitution, was, “to furnish occasional preaching and to promote the knowledge of evangelical truth in the new settlements within these United States, or further if circumstances should render it proper.”

The year following, the Society commenced the publication (September 1803), of the “Massachusetts Baptist Missionary Magazine,”—the earliest literary beginning of this sect in America, and the first volume of this serial, including the years 1803-1809, contains the following allusion to Dr. Maclay, May, 1808:

“The Rev. Dr. Rodger, of Philadelphia, under date of November 28th, writes his friend at Boston as follows:”

“In my last, I mentioned the baptism of the Rev.

Mr. Graham; (he was baptized in New York, by the Rev. Mr. Williams) and of the intention of the Rev. Mr. M'Clay of New York, with some of the members of his church, of submitting to the same holy ordinance."

So that Dr. Maclay's name appears among the earliest pages of the literature of the denomination in America.

Benedict likewise in his first edition of "A General History of the Baptist Denomination in America," published in 1813, refers to him as viz :

"Mr. Maclay of New York informs me that before he left Scotland, he foresaw what has since come to pass, and gave his Independent brethren to understand that he expected many of them would become Baptists."

He was accordingly baptized, September 21st, in the East River, 1808, by the Rev. John Williams, of the Baptist Meeting House in Fayette Street,\* after having resigned his charge, and adopted the principles of the Baptists.

The following Sunday Mr. Williams baptized Mrs. Maclay with eighteen members of the Rose Street Church, and within a few months, all of the rest of that Church except a half dozen were baptized.

The reasons for his withdrawal from the Congregational denomination and his change of faith is thus stated :

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\* This meeting house stood on two lots, sold to the Society, known as the "Second Baptist Church," on the 30th of June, 1799, from the old farm of Heindrich Rutgers, bounded on the west by "Fayette Street," which has ceased to exist. The edifice originally built in 1795, and rebuilt in 1810, became known as the "Oliver Street Church," after the closing of Fayette Street, and the extension of Oliver Street from Bancker (Madison) Street to Chatham Square.

“In preparing one of his sermons for the church, he selected for a text Acts 2nd, 37 and 38. He had intended to state, by way of introduction, the doctrine preached by Peter on the day of Pentecost; the death and resurrection of Christ; afterwards to refer to the effects produced by his preaching; and lastly, to direct attention to exhortation addressed to his awakened hearers. Here he encountered a new and unexpected difficulty. He could speak in glowing terms of the changed character of Peter,—now denying his Master with oaths and imprecations, now boldly charging the guilt of His crucifixion among those who were stained with it. He could state the nature of his repentance, but he could not urge his people to be baptized, because according to his previous opinions they had been baptized already, although many of them he knew had never experienced that repentance which Peter stated as a preliminary to the ordinance.”

Another church building was soon erected for him; “capable of accommodating as many or perhaps more hearers than any other at that time in New York.”

The Rev. Johnathan Greenleaf gives the history of the new Baptist Society, under the title “Mulberry Street Church,” as viz :

“This church was formed in the year of 1809, under the name of “James Street Church,” with thirty-seven members, and it continued to be reported on the minutes of the Association until the year, 1838, under the ministry of one

man, viz: Rev. Archibald Maclay, D. D., for the whole length of time. Under these circumstances, it could not be supposed that any great changes should mark its history, and it continued uninterruptedly as a large and flourishing church."

The church was originally known as the "James Street," from the street of that name (formerly St. James), being the nearest street east of Mulberry, from Chatham.

From his arrival at the port of New York, he took up his residence in the Seventh Ward, and lived in this section of the city for nearly half of a century.

In 1811, his name appears in the city directory as viz:

"Reverend Archibald Maclae," No. 40 Division St. This was between the Bowery and Chrystie Street, and in close proximity to his church, the latter being on the south side of Mulberry Street near its intersection with Chatham Street.

The next year, his home was at No. 44 Mulberry Street, on the north side of the street between Bayard and Cross Streets, just south of that famous angle of the street nicknamed the bend, and much nearer the church. Two years later, he was at No. 61, now a part of Mulberry Bend Park. (1814 to 1815.)

In the directory for 1816, his residence is No. 99 Pump Street. This street extended from Collect (Centre) Street to Division Street, and its name was changed in 1829 to Walker Street.



Perhaps the doctor found this house too far from his charge; for in 1819, he is again living in Mulberry Street, No. 52, on the north side, just above the bend, where he remained until 1823, when he moved to No. 56 Harman Street, between Catherine and Market Streets.

This last home he owned, and continued his residence there until the fifties. The street was comparatively new, having only been extended from Chatham Square to Grand Street in 1819.

Mr. D. A. Matthews, a well known auctioneer of New York (and probably the oldest), told the writer that he lived when a boy at No. 41 East Broadway, opposite Dr. Maclay's, that he knew the clergyman and his family well, and had often heard him preach.

Mr. Matthews says that his father built the first house on East Broadway, and that it was one of the best neighborhoods in its day. Among those living in this street was Commodore Cornelius Vanderbilt, the founder of that family.

Haswell also, in writing of this locality, says that "Cherry, Roosevelt, Oak, Madison, Oliver, Harman (East Broadway) and Market Streets were occupied by many people of position and fortune."

There has been a wonderful deterioration in Mulberry Street since those early days when the Bayard farm on the north of it was laid out. From a respectable thoroughfare, it later became a hive for the lowest and most disreputable characters. Within a stone's throw of the Five Points, it was also the haunt of desperadoes and the abode of criminals. "Bandit Roost," notorious in the annals of the police

as the scene of the most flagrant crimes, was an opening on the south side of the street, between No. 57 and 59.

On the very site of the church, according to Frank Moss of the "Society for the Prevention of Crime:"

"No. 7 Mulberry Street was kept by Tom Walsh, alias "Fatty Walsh," one of our important politicians. It was a great resort for low politicians, prize fighters, bounty jumpers, and tough men. Walsh became an Alderman and an Assemblyman, and his brother was County Clerk."

"No. 112 Mulberry Street, (house still there) was "The Little MacShades," kept by "Skid Gallagher." There "Scotty the Munger," a desperado, was shot full of holes."

In 1895, the whole block between Cross and Bayard and south of Mulberry to Baxter Street was acquired by the city, and dedicated for a breathing spot known as "Mulberry Bend Park."

Jacob A. Riis, in his "How the other half Lives," described this section of the city at length, and says; "Where Mulberry Street crooks like an elbow within hail of the old depravity of the Five Points, is the "Bend," foul core of New York's slums."

He also writes:

"In the block between Bayard, Cross, Mulberry and Baxter Streets, "the Bend proper," the late Tenement House Commission counted 155 deaths of children in a specimen year, (1882)."

And he adds:

"Here in this tenement, No. 59- $\frac{1}{2}$ , next to Bandit's Roost, fourteen persons died that year, and

eleven of them were children ; in No. 61, eleven, and eight of them not yet five years old."

Dr. Maclay's old residence, No. 52 Mulberry Street, where he spent three years, is still standing. It is a little old-fashioned two story yellow brick structure, 27 feet front by 16 feet deep. The present occupants of this street are all Italians, although the Chinese quarter, (Pell and Mott Streets), is immediately adjoining on the north.

The Scotch emigrant soon transferred his allegiance to the United States and becoming a naturalized citizen, thereafter took great pride in the land of his adoption, being devotedly attached to the city with which he was identified. He performed all his civic duties with alacrity, esteeming opportunities to serve on jury duty, vote, etc., privileges which were imperative upon all good citizens to embrace without shirking.

The following extract from one of his letters to an Englishman, soon after the latter's arrival here, breathes a hearty American spirit :

"In America, it is supposed, whether right or wrong in our notions, I must leave you to judge for yourself that Englishmen give themselves credit of possessing not only a little but a great deal of superiority over the people in the great West, that not only the people in England are vastly superior to those in America but that their rivers and lakes forests and mountains are vastly superior to anything known among us. Now if you entertain these John Bull notions and have come to America crammed full of them, by force and familiar intercourse with our Yankees you will be compelled to disgorge them, and like myself will become an American to the backbone and all. It is true we

are foreigners and cannot be admitted into the fellowship of Know Nothings, but if we are good Christians and good preachers and sound democrats we shall be able to get along with a good deal of comfort in this wooden country."

As the clergyman took up his home in the City of New York so near the commencement of the last century, and enjoyed an uninterrupted residence there for upwards of half a century, he had many associations connected with the history and development of that great metropolis. Perhaps it has fallen to the lot of few men (except those similarly situated with him at this period) to have witnessed such great and stupendous changes accompanying the marvelous growth of the Island of Manhattan.

Landing here the year after Alexander Hamilton was killed by Aaron Burr, just after Jefferson had been elected President, and when Dewitt Clinton, who had resigned his seat as United States Senator, was Mayor, when only a small town occupied the southern end of the Island, and its limits were almost confined to that portion below Chambers Street, he was an eye witness to the reclamation of swamps, filling in of streams, levelling of hills, and raising of valleys, until the entire topography had been transformed, and the whole Island covered with streets and houses.

So primitive was the metropolis that; "At that time, 1805-6, or thereabouts, there stood at the corner of Chambers Street and Broadway, northwest corner, a row of pig pens, and they were there for some time. On the Park, just inside the Chambers Street line, some fifty feet from Broadway, was the

almshouse, or poor-house, as it was most generally called, afterwards the City Museum. Further down on the Broadway side, between the City Hall and Broadway, stood the Bridewell and between it and the picket fence, on the Broadway side, stood the public whipping post, where the public flogging was done, according to law."

Slavery still prevailed in New York when Mr. Maclay landed, as it was not abolished by law in the State until 4th of July, 1827. During the year 1808, there was some trouble in Dr. Parkinson's Church (Baptist) in Gold Street concerning the question of slaves being owned by members of the church, and the following resolution was adopted, "that in the future, no person holding a slave for life, should be admitted a member."

A Committee was appointed "to wait on such of the members as held slaves, to obtain if possible, their consent to manumit them, at such periods as their several ages and times of past service might justify."

## CHAPTER IV.

JOHN RANDEL—GREENWICH VILLAGE—DR. MACLAY  
VISITS THOS. PAINE—BAPTISM IN THE EAST  
RIVER—CHARLES O'CONNOR'S RECOLLECTIONS—  
BIBLE, TRACT, AND SCHOOL SOCIETIES.

*1810—1822.*

The earliest contemporaneous mention of the new church after its erection is contained in an address by the Directors of the New York Baptist Missionary Society, dated, New York, May 22nd, 1810, and signed by John Williams, \*President, and Roswell Graves, Sec'y.

“The Baptist Church in Mulberry Street constituted of persons, most of whom had belonged to the Independent Society meeting in Rose Street, and among whom is the late pastor of said society, Mr. Archibald Maclay, who has since been regularly ordained a minister of the Baptist denomination, and is now the pastor of this new church.”

About this period, Mr. John Randel, an old New Yorker, writes that he walked every day to his office in Greenwich Village, crossing the ditch at Canal Street on a plank, and thence through open fields all the way.

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\* John Williams was born in Wales March 8, 1767. Emigrated to New York July 25, 1795, and preached first in the Fair (now Fulton St. Baptist church) in Welsh. Became pastor of the Fayette (since called Oliver St. church) August 28, 1798

"I boarded in the City," he continues, "and in going to the office, I almost daily passed the house in Herring Street, (now 293 Bleecker), where Thomas Paine resided, and frequently in fair weather saw him sitting at the south window of the first story room of that home. The sash was raised, and a small table or stand was placed before him with an open book placed upon it, which he appeared to be reading. He had his spectacles on, his left elbow rested upon the table or stand and his chin rested between the thumb and fingers of his hand; his right hand lay upon his book, and a decanter containing liquid of the color of rum or brandy was standing next to his book or beyond it. I never saw Thomas Paine at any other place or in any other position."

In "Old New York," an account is given of a visit to him in Greenwich in his last days from two worthy divines, the Revs. Milledoler and Cunningham, "who sought to bring him to a realizing sense of the errors of his ways," but without achieving any good results.

The Rev. Phillip Milledoler referred to was pastor of the Old Reformed Church in Nassau Street, one of the framers of the American Bible Society, and subsequently President of Rutger College, from 1846 to 1852.

During the last illness of Paine, Dr. Maclay went to see him in the hopes of administering some Christian consolation, and affording him any help or relief, and the Doctor has often related his experiences on such occasions to his family.

He said that he found this noted infidel in a very sad condition, wallowing in filth, and very much

neglected, and he described his groans and agony. Although greatly distressed at witnessing so much suffering, he could in no way comfort or soothe him.

If I remember the narrative correctly, Dr. Maclay visited him, on the farm at New Rochelle, being the three hundred acres of land on the White Plains Road donated to this patriot by the State of New York, and where Paine was buried after his decease, (the 8th of June, 1809).

Bolton, in his History of Westchester, says, "a portion of the house in which he lived, (at this period), is still standing; here he had a small room, the furniture of which embraced a miserable straw bed, deal table, a chair, a bible, and jug of spiritous liquors."

The following narrative of the closing scenes of the life of Paine, from the pen of Dr. Manley; the physician who attended him in his last illness, corroborates Dr. Maclay's account in every essential:

"There was something remarkable in his conduct at this time, which comprises about two weeks before his death, particularly when we reflect that Thomas Paine was the author of the "Age of Reason." He would call out during his paroxysms of distress without interruption: "O, Lord help me;—God help me!—Jesus Christ help me!—O, Lord help me! etc., repeating the same expressions without the least variations, in a tone that would alarm the house," etc.

The fullest account of Dr. Maclay's early ministry in New York is found in Benedict's History of the Baptists, as it is a contemporaneous publication of 1813, as viz :



“Mulberry Street Church. The origin of this church was marked with some peculiarities, which were briefly as follows: In 1805, Mr. Archibald Maclay, its founder and present pastor, arrived in this city, from Scotland. He was then an Independent, under the patronage of the churches of that order in his native land. He, no more than Mr. Williams, had fixed upon this metropolis as a place of settlement. Mr. Williams had designed to have gone to Pennsylvania; Mr. Maclay's place of destination was Boston; but finding here a few brethren of his own persuasion, he, in compliance with their solicitation, agreed to tarry a few weeks with them. They rented at first, and afterwards purchased the house in Rose Street, formerly occupied by the Bethel Church. Here Mr. Maclay began his labors, a respectable congregation soon collected, and in the course of a few months, a small church of the Independent persuasion was formed, which in three years increased to forty members. This little church, arose under many discouragements, had enjoyed many tokens of Divine favor, and was united to an uncommon degree in the tender ties of christian affection. But their pastor, after a thorough investigation of the subject, was constrained to become a Baptist, and had the ordinance administered to him, December 1808, by Mr. Williams above named, and four days after seventeen of his church were baptized, by the same administrator, a number more soon after followed their example, and in February, 1809, they were formed into a Baptist Church. They hold and practice weekly communion, but are not disposed to break fellowship with their brethren, who

differ from them on this point. Their number has increased to about two hundred."

"Their house of worship stands on the street from which the church is named, is sixty feet by forty, cost together with their lot about 8,000 dollars. The lot is 48 feet by 104." Hardy in his description of early New York, says that the "Mulberry Street Church (Baptist) near Chatham Street, under the pastoral care of the Reverend Mr. Archibald M'Clay, was erected in 1809, and rebuilt and enlarged in 1817." Its dimensions when enlarged were 63 feet front by 90 in depth, = 5670 square feet.

Mr. James B. Colgate, of New York, who remembers this church, and whose father William was afterwards a deacon there, described the old structure as being of wood; very handsome, and ornamental inside; and spacious, but without rooms for prayer-meetings or lectures. There were interments in the vault under the church, and in the church yard.

Haswell, in his very instructive and entertaining "Reminiscences of an Octogenarian," writes that "the point of Corlear's Hook, East River, was an open shore, resorted to by the Baptists for practice of the right of immersion."

Another author, that of "Historic New York," adds that there were no streams of water between Roosevelt and Houston Streets emptying into the East River; there being only one small pond in this vicinity, and that was at Crown Point, or Corlear's Hook, south of Henry Street, between Jefferson and Clinton Streets.

Here the Baptist church members would assem-

ble to witness the immersion of each addition to their body, as performed by the several pastors.

The writer has frequently heard his father (Archibald Maclay, M. D.) tell of the breaking of a hole in the ice during the winter, and witnessing his father, (Archibald Maclay, D. D.) baptize in this opening in the East River.

Thomas Stokes, the well known philanthropist, was baptized in this same place,—the East River, in 1807, by the Rev. Charles Lahatt, of the Bethel Church.

“When under the efforts of the young and eloquent preacher, Archibald Maclay, the Mulberry Street Baptist Church was gathered, Mr. Stokes united with this body, and was at once elected deacon, an office which he adorned until his death.”

In “Reminiscences of Baptist Churches and Baptist Leaders in New York City,” Dr. George H. Hansell remarks :

“Dr. Maclay was esteemed a very earnest and able preacher, and a ripe scholar for that day. Multitudes flocked to hear him, and the large meeting house in Mulberry Street was crowded.”

Another clergyman wrote of him about this period :

“He used to preach five times every week ; gave personal attention to the Sunday school and Bible class ; spent no little time in visiting the poor and the sick, and was actively engaged in various religious, benevolent and educational enterprises. He compiled and published a collection of Hymns of eight hundred pages, supplemental to the Psalms and Hymns of Dr. Watts. He united upwards of

ten thousand persons in the bonds of matrimony. In ways which no man can name, or number, he labored constantly to improve the condition of men on earth, and to prepare them for a holier state, and a happier home on high."

In the preface to his hymnal, published in 1816, the doctor remarks: "In this volume, though chiefly designed for social worship, will be found a great variety of subjects which are adapted to comfort the Christian, to awaken the sinner, and to lead the inquiring mind to the Lord."

"Upon the whole, it is presumed, that, to those who are attached to sound doctrines and experimental religion, and who live to contemplate Christ in his person and works, and in all his characters, offices and relations, their selection will prove acceptable and beneficial."

During the first quarter of the last century, it was customary to observe the Fourth of July by a parade of the fire and military companies through Broadway from the City Hall to the Mulberry Street Church, where an oration appropriate to the occasion was delivered and the exercises closed with a prayer by the pastor, Dr, Maclay.

These facts are referred to in the interesting reminiscences of the above clergyman's pastorate contained in the following letter of that renowned lawyer the late Hon. Charles O'Connor, LL.D., to the father of the author.

NANTUCKET, MASS., JAN. 22d, 1884.

ARCHIBALD MACLAY, M. D.

MY DEAR SIR:

\* \* \* Reflection upon your loss, and my own, led to a retrospect, painful only, at the intervals,

where it brought into view the transitory nature of all human things. During that part of my youth, which has left traces on memory, New York uniformly celebrated, with the forms of a civic triumph, our great national anniversary. The procession ended its march at the church in Mulberry Street, where, with appropriate ceremonies, a solemn thanksgiving was offered up by your reverend father. Twenty summers had not shone over me, when, on an Independence Festival, I had the honor of pronouncing in that consecrated temple the oration of the day. At the end of three score years the memory of a gratifying incident remains quite vivid. A sentence from the orator's peroration was repeated in the closing prayer.

I well remember the venerated and amiable pastor, whose full name you bear. It might not be in order to state how often, among my young friends, he was chosen to bestow the nuptial benediction. I sometimes fancied it was by an unseen guidance that I was so frequently delegated to invite his ministrations. An interesting event of this kind was a two-fold ceremony in his own house. It was formed by the union of his oldest daughter to Mr. James Bogardus, a meritorious and distinguished inventor; while another became the bride of an accomplished young gentleman then studying with me for the judicial profession.

This was my latest participation, under your good father's ministry, in such joyous scenes. With me life's simple pleasures were then just giving place to its graver duties. At last, even they no longer claim; for the years of action have passed away. So, also, have the reverend sire, the able and brilliant son, the fair brides, and the honored bridegrooms. Remaining yet awhile, we realize in sadness, that: "man was made to mourn."

With great esteem, I remain,  
Your friend,

CHAS. O'CONNOR."

Among the earliest accounts of his preaching, was at an annual meeting of the New York Baptist Association of Churches, held in this City in 1811, when he delivered the opening sermon, 2nd Timothy, 2-19, and at a similar gathering of the Hudson River Baptist Association at Poughkeepsie, in 1816, where he again preached the opening sermon. The year following, he was moderator, and the next year clerk of the latter organization. In 1824, he preached the opening sermon for the same association at its yearly meeting in Troy, N. Y. And in 1828, was its clerk at the meeting at Mount Pleasant, N. Y. At the anniversary of the association held June 15th, 1836, at Coxsackie, N. Y., Dr. Maclay was chosen as corresponding secretary.

A memorable gathering took place in the First Baptist Church of Philadelphia, Pa., on the 18th of May, 1814, when twenty-six ministers and seven laymen, delegates from Baptist missionary societies, from eleven of the principal states of this country, organized "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions," by the adoption of a constitution, the election of a Board of Managers, and the designation of triennial conventions to be held.

Accordingly its first triennial anniversary was celebrated in Philadelphia, May 7th, 1817, when Archibald Maclay, of New York, was elected one of the managers on the Board of Missions for three years. Also at the third anniversary, April 30th, 1823, Washington, D. C.

At its fifth triennial convention held in the Oliver Street Church, New York, April 26, 1826, Dr. Maclay appeared among the delegates.

And at the eighth triennial gathering at Richmond, Va., on April 29th, 1835, he was again elected a manager.

At this time there were only six Baptist churches in New York City, viz.: Oliver Street, No. 6 Mulberry Street; Broome, near Elizabeth; First, No. 29 Gold Street; Delancy, corner of Chrystie; Van Dam, near Varick. (Longworth Directory, 1822).

Upon the dedication of the First Baptist Church of Brooklyn, N. Y., August 10th, 1822, "Pastors A. Maclay, S. H. Cone, C. G. Sommers, and J. Chase, were present, and gave the hand of fellowship and sympathy. The sermon was preached by Bro. Maclay from Acts, 11-47."

The previous month (July), the yellow fever reappeared in New York, and it is said that the principal portion of the city below the City Hall was vacated, and the infected districts fenced in.

Dr. Maclay, with no fear of contagion, remained there administering sympathies to the afflicted and assisting the dying with prayers and religious consolation.

The ensuing year (1823), the use of the churchyard and vaults of the Mulberry Street Church for burial purposes was discontinued, as interments in the City, south of Canal Street, were then prohibited, probably as a result of the fever visitation.

The first ordination in the Mulberry Street Church was that of elder Jacob H. Brouner by the pastor and others in 1812. The former was born in New York, January 1st, 1791, and afterwards filled the pulpit of the North Baptist Church of New York until his death. During his pastorate of twenty-five years he baptized 334 converts.

The American Bible Society came into existence on the 15th of May, 1816, when delegates from thirty-five local organizations met in convention in New York City. Representatives of the leading denominations, Baptists, Congregationalists, Reformed Dutch, Methodists, Episcopalians, Presbyterians and the Society of Friends organized this enterprise, with Elias Boudinet, LL. D., as President, for the object of encouraging "a wide circulation of the Holy Scriptures without note or Comment." Among the Board of Managers afterwards selected was Dr. Maclay.

According to the report of the American Bible Society; "One of the efforts of our first year was to provide for the wants of the aborigines of our country, and it has always been kept in view. In the course of years, portions have been furnished for the Mohawks, the Delawares, the Senecas, the Ojibwas, the Dakotas, the Choctaws, the Cherokees, the Shawnees.

"The total number of volumes issued by the Society, from its organization to the close of the fiscal year, March 31st, 1893, is 56,926,771.

"The growth of this department of the work is shown by the following table:

| ISSUES.—COPIES.      |           | ISSUES.—COPIES.         |            |
|----------------------|-----------|-------------------------|------------|
| In the 1st year..... | 6,410     | In the 1st ten years... | 439,580    |
| " 10th " .....       | 67,134    | " 2d " ...              | 1,549,848  |
| " 20th " ...         | 221,694   | " 3d " ...              | 2,510,156  |
| " 30th " ....        | 483,873   | " 4th " ...             | 6,772,338  |
| " 40th " . . . .     | 668,265   | " 5th " ...             | 10,513,654 |
| " 50th " .....       | 1,150,528 | " 6th " ...             | 11,340,190 |
| " 60th " .....       | 850,470   | " 7th " ...             | 13,751,880 |
| " 70th " .....       | 1,437,440 |                         |            |



The issues of the five years ending March 31st, 1893, numbering 7,127,208 volumes, largely exceeded the issues of the first thirty-three years.

“For a brief period after the organization of the Society the Managers were indebted for the use of rooms in which to hold their monthly meetings to the courtesy of the mayor of the city of New York, to the governors of the New York Hospital, and to the New York Historical Society.

“The original depository was in the office of the Society’s Agent, at the corner of Cedar and Nassau Streets; then a room of larger dimensions, though only seven feet by nine, was rented at No. 10 Cliff Street; and still later a room twenty feet square was occupied in Hanover Street, under the shadow of the Merchants’ Exchange.”

This society in 1822, erected a building No. 115 Nassau Street, and on June 29th, 1852, the corner stone of their new home in Astor Place was laid.

Their Seventh Anniversary was held at the City Hotel, May 8, 1823, General Matthew Clarkson, Senior Vice-President presided in the absence of Hon. John Jay, President, Hon. Dewitt Clinton and Richard Varick, Vice-Presidents, were also present.

“Such was the announcement at the commencement of the Report of proceedings of the Seventh Anniversary of the American Bible Society. The venerable and distinguished men, alike the pride and the ornament of the State of New York, who then constituted its officers, and who are all named above, have gone to their rest; but their names will be numbered while literature and law, philosophy and religion have their votaries among us.”

The New York Free School Society was organized in 1805, and in 1820 this Society had six schools, and two thousand five hundred and eighty nine pupils, when the Revs. Moffit and Summerfield, of England, being on a religious tour to America, and the former desiring to address the children, the "17th day of May was chosen for the occasion, and, to render a separate visit and address to each school unnecessary, they were collected in the Baptist Church near Chatham, known as the 'Tabernacle,' then under the care of Rev. Archibald Maclay."

At the exercises held in this large church, all the pupils, with their monitors and teachers, gathered to the number of two thousand three hundred.

A new Baptist church, known as the South Baptist Church, was organized in the city by the purchase of the German Reformed Church stone edifice in Nassau Street, between John and Fulton, and the selection of Rev. Chas. G. Sommers for the pulpit.

The dedication occurred on the 24th of April, 1822, with the following order of exercises:

"The Rev. John Williams introduced the services by an appropriate prayer. A sermon was preached by Rev. A. Maclay, after which the pastor of the church gave to the council of ministers convened, a succinct statement of the doctrines, sentiments and order of the church."

On the 11th of June, following, the regular yearly meeting of the N. Y. Baptist Missionary Society took place in the Oliver Street Church, New York City, when Dr. Maclay opened the exercises by prayer; after which he read the Report of the Trus-

tees, and a communication from the Juvenile Baptist Missionary Society of New York.

During September of the same year (1822), the New York Baptist Theological Seminary was constituted by the election of the following faculty of instructors (who entered at once on their duties) by the Board of Trustees:

Rev. John Stanford, A. M., President and Professor of Theology;

Rev. Archibald Maclay, A. M., Professor of Ecclesiastical History and Biblical Literature;

Mr. Daniel H. Barnes, A. M., Professor of Languages.

## CHAPTER V.

STANTON ST. CHURCH—MISSIONARY CONVENTION  
 AMERICAN TRACT SOCIETY—UNIVERSITY OF  
 THE CITY OF N. Y.—THE CHOLERA.

1823—1832.

On September 23rd, 1823, fourteen members of the Mulberry Street Church took out the following letter for the purpose of organizing a new church :

“TO ALL WHOM IT MAY CONCERN:

This is to certify that the brethren and sisters whose names are hereunto affixed, are regularly dismissed from the Baptist Church in Mulberry Street, New York, under the pastoral care of Rev. Archibald Maclay, for the purpose of uniting together in the formation of a new and regular Baptist Church in the same city. And may the great Head of the church crown their efforts with success and His rich and effective blessing; that they may be built in the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone.”

Done by the order of the Church.

WM. WINTERTON,

Church Clerk.

NEW YORK, September 23, 1823.

They accordingly hired for a meeting house No. 63 Chrystie Street, a hall opposite the public school

at that time considered uptown, and a council of Baptist Churches was called to whom was submitted their articles of faith and covenants. The council consisted of :

Rev. A. Maclay,  
 “ C. G. Sommers,  
 “ Johnson Chase,  
 “ John Williams,  
 “ Mr. Smith.

This council, after constituting the new church as “The Union Baptist Church,” adjourned to their meeting house, and after a sermon preached by Rev. C. G. Sommers, the hand of fellowship was given by Rev. A. Maclay.

John W. Gibbs became their preacher until April 23rd, 1824, when the church moved to a school room over the watch-house, in Eldridge Street. The following summer, “the Rev. Samuel Eastman, of Kentucky, who had been preaching for the Rev. A. Maclay, in Mulberry Street, for a time”, was called to the pulpit.

The church changed their meeting to a school room in Mott Street, then to the Bowery (since known as Military Hall), thence to Elizabeth Street, and finally to a small meeting house on the southeast corner of Houston and Forsyth Streets. On November 24th, 1830. Rev. S. Eastman resigned on account of ill health, and was succeeded by Rev. G. Benedict, March, 1831.

Two years later, this Society (June, 1833), purchased two lots on Stanton Street between Chrystie and Forsyth, for a new edifice, and on the 27th of August following, the corner stone was laid and

addresses made by Rev. Archibald Maclay and Rev. Charles W. Dennison.

On the completion of the building, Sunday, March 2nd, 1834, Dr. Maclay preached the dedicatory sermon in the morning.

On January 31st, of 1824, the trustees of the Free Society of N. Y., memorialized the State Legislature, requesting that the respective religious societies of the city be restricted, in drawing from the common school fund, to the poor children of their own congregations, &c. Similar certificates were signed as viz :

Archibald Maclay, Pastor of the Baptist Church in Mulberry Street.

John Williams, Pastor of the Baptist Church in Oliver Street.

William McMurray, Pres, &c., Peter Neefut, Sec. &c., of the Reformed Dutch Church in Market Street.

Thos. McAuley, Pres. of the trustees of Rutgers Street Church.

Ward Stafford, Pastor of the Bowery Presbyterian Church.

William Patton, Pastor of the Central Presbyterian Church, Broome Street.

Peter Bonnet, President, &c., of the trustees of the Brick Presbyterian Church.

Gardner Spring, Pastor of said Church.

The Trustees of Presbyterian Church in Murray Street,

and a number of Methodist Episcopal Clergymen.

Rev. C. W. Brooks, in his "Century of Missions in the Empire State" writes:

"The year 1807 marked at the same time the landing of the first steamboat on the Hudson River, and the formation of the Hamilton Missionary Society. In 1817 the work on the Erie Canal, the great water way of the State,—a work of immense importance to the development and prosperity of the State,—was commenced. The same year the Hamilton Missionary Society was granted a charter by the legislature, and the Baptist Education Society of the State of New York was organized. In 1825 the canal was completed and opened for traffic, and the same year the Hamilton Missionary Society became by legal enactment the Baptist Missionary Convention of the State of New York."

This latter body arose from a union of the Hamilton Baptist Missionary Society, and the Baptist Domestic Missionary Convention of the State of New York and its vicinity, at the third anniversary of the latter body, held October 20th and 21st, 1824, when among the Board of Directors then elected, were Archibald Macla., William Colgate, John Williams and others.

Dr. Maclay served in this Board continuously from its origin until 1846, a period of twenty-four years.

The "Story of the City of New York," gives the following description of New York City by a gentleman at this time:

"In 1825, all north of Astor Place was open country, a region of farms and farm houses, gardens, and apple orchards. An old high-peaked barn stood on

the present site of Grace Church, and above, quite up to the powder-house (now Union Square), there were but ten dwellings, as I remember, old stone farm houses with attics. Lafayette Place was not, and near where the Astor Library now stands, extending through from the Bowery to Broadway, and south nearly to Bond Street, was the Vauxhall Garden, a delightful spot, with flowers and lawns, and shade trees, where the New Yorkers of 1825 resorted to see the fireworks, partake of cakes and ale, and hear the band play on Summer evenings."

The American Baptist Magazine the same year publishes the following item of news:

"April 27th, 1825. Ordination of Rev. Thomas Powell at the Baptist Meeting House in Mulberry Street, New York.

Sermon by Dr. Spencer H. Cone and charge by Rev. Archibald Maclay."

Thomas Powell was born December 9th, 1801, in Wales, and when seventeen years old emigrated to this country, and united with the above church, when there were only a half dozen Baptist churches in this City, and none in Brooklyn.

In 1822, he was licensed by Dr. Maclay's church to preach in Hoboken, Brooklyn and Newark, N. J. After his ordination he served as a missionary in Orange County; as a pastor in Hudson and Milton, N. Y., and in 1836 removed to Illinois, as a missionary of the American Baptist Home Missionary Society, where he labored in the Valley of the Mississippi for many years.

It is said that "to no man is the denomination more indebted for its prosperity and growth,



especially in the earlier history of the State" (Illinois).

Another religious movement of this year was the organization of a Society for the distribution of tracts. The celebrated clergyman, John Summerfield, just before his death, was engaged with other ministers of various denominations in the formation of the American Tract Society. As a member of the Publishing Committee, he took an active part in the convention for adopting its constitution and the first public meeting was held May 11th, 1825.

"For the first two years of its existence the Tract Society devoted itself solely to the printing and circulation of tracts. In its third year began that development which has since culminated in the production of a body of Christian literature which includes every form of publication adapted to the wants of the Christian public.

"The first volume issued by the Tract Society was 'The Rise and Progress of Religion,' by Doddridge. This was quickly followed by other standard works, such as Bunyan's 'Pilgrim's Progress,' Baxter's 'Call to the Unconverted,' etc."

"Since that time a steady succession of eminently useful and timely books have been issued, among which are numbered some of the very best to be found in the English language. Besides books, tracts and periodicals, the publications of the Society now include cards, hand-bills, wall-rolls, leaflets, and booklets of every description."

Dr. Archibald Maclay was closely connected with this society and among its officers his name

appears as Recording Secretary from 1825, its organization, to 1837.

“The records of the past seventy-five years, however, show that the colporters of the American Tract Society have done a work equal to that of one man for 6,260 years; they have sold 13,048,588 volumes, and given away by grant 3,261,060; they have made 14,924,394 visits, and have found opportunity for a word of prayer or a personal talk on the subject of religion in 8,652,595 cases; they have discovered 2,192,596 Protestant families neglecting evangelical worship, 748,669 Protestant families without Bibles, and 1,294,904 with no other religious book. Colportage has been emphatically a pioneer missionary agency. It has in many cases met the wants of a rapidly advancing population, where no churches, schools or book stores existed, and thus it has proclaimed the message of salvation where otherwise it would not have been heard.”

The need of increased facilities for a higher education commensurate with the growth of wealth and population of the metropolis, culminated in the preliminary steps being inaugurated about May for the establishment of an additional institution of learning, known as the University of the City of New York. Dr. Maclay, always a friend of education, was active in its organization, and was not only among its charter members, but gave many years of his life to service in the Council.

This University of the City of New York was established at a meeting held in the Aldermen's Chamber of the Corporation of the City, the 20th of October, 1830, with the following members of the Council:

|                            |                         |
|----------------------------|-------------------------|
| Rev. Jona M. Wainwright,   | John S. Craig,          |
| “ James M. Matthews,       | Samuel Ward, Jr.,       |
| “ Spencer H. Cone,         | William Cooper,         |
| “ James Milnor,            | Fanning C. Tucker,      |
| “ Samuel H. Cox,           | Oliver M. Lownds,       |
| “ Jacob Brodhead,          | Valentine Mott, M. D.   |
| “ Cyrus Mason,             | Edward Delafield, M. D. |
| “ <i>Archibald Maclay,</i> | William W. Woolsey,     |
| Gen. Morgan Lewis,         | Chas. G. Troup,         |
| Hon. Albert Gallatin,      | Gabriel P. Desosway,    |
| “ Samuel R. Betts,         | Chas. Starr,            |
| “ Jas. Talmadge,           | John Delafield,         |
| Henry D. Wyckoff,          | Walter Bowne, Mayor     |
| Geo. Griswold,             | of the City ex officio, |
| Myndert Van Schaick,       | together with the fol-  |
| Stephen Whitney,           | lowing members of       |
| John Haggerty,             | the Common Council:     |
| Martin E. Thompson,        | Wm. Seaman,             |
| James Lenox,               | Wm. W. Mott,            |
| Benj. L. Swan,             | Benj. M. Brown,         |
|                            | Thos. Jeremiah,         |

Its incorporation was April 18th, 1831; the founders being as follows:

|                     |                   |
|---------------------|-------------------|
| Morgan Lewis,       | Saml. Ward,       |
| Jas. M. Matthews,   | Saml. Hanson Cox, |
| Stephen Whitney,    | Cyrus Mason,      |
| James Lenox,        | John S. Craig,    |
| Edward Delafield,   | James Talmadge,   |
| Spencer H. Cone,    | M. Van Schaick,   |
| Chas. Starr,        | John Delafield,   |
| James Milnor,       | Valentine Mott,   |
| Saml. R. Betts,     | Archibald Maclay, |
| Geo. Griswold,      | Wm. W. Woolsey,   |
| Martin E. Thompson, | Gabriel Peters,   |

Hon. Albert Gallatin was elected President of the Council of Trustees, and Rev. Archibald Maclay Recording Secretary. The Faculty of Arts consisted of a Chancellor, Rev. James M. Matthews, and twelve Professors, to fill the different chairs in 1832, when it was opened for students.

The corner stone of a white Gothic college edifice was laid in 1835, on University Place, fronting on Washington Square (then very far uptown), and the same was completed and opened in 1835.

Rev. Dr. Maclay continued in the Council, and held the office of Recording Secretary until June, 1838, when he was succeeded by his son, Hon. William B. Maclay.

William B. Maclay, entered the freshman class of the University among the earliest students in 1832, and in 1836 graduated with the highest honors, as class valedictorian, when but twenty-four years of age. Immediately upon graduating he was appointed acting Professor of the Latin Language and of Literature. He was subsequently elected Secretary, and a member of the Council, which position he held for forty-six years.

In 1842 another son of Dr. Archibald Maclay, Dr. Archibald Maclay, Jr., of the Common Council of the City of New York, was a member of the Council of the University, *ex officio*.

Among the first professors appointed to this institution was Samuel F. B. Morse, to the Chair of Literature of the Arts and Design. Here, in upper rooms on the north side and adjacent to the chapel, were the preliminary experiments of his telegraph made.

“In September following the dedication of the building (1837), having completed the first crude telegraphic recording apparatus in the world, he exhibited to a select assemblage at the University, the operation of his new system, and demonstrated beyond dispute his ability to communicate between two points distant half a mile from each other.”

Dr. Maclay and his son took great interest in the progress of this new invention—and made frequent visits to the rooms of Prof. Morse, who exhibited and explained to them his improvements from time to time.

Subsequently Hon. Wm. B. Maclay while in Congress advocated the passage of a bill to enable Prof. Morse to demonstrate the utility of his invention. The latter, in his address at the unveiling of the Morse statue in the Central Park, remarks:

“It was not until 1832, that it was again submitted to Congress. Ferris, Kennedy, Winthrop, Aycrigg, Maclay and Wood, and many others in the House, far-seeing statesmen, rallied to its support, and at length, by a bare majority, the bill, that was necessary, was carried through the ordinary forms and sent to the Senate, where it met no opposition, and was passed the last night of the session.”

Philip Hone, (Mayor of New York City, in 1826,) in his diary for Friday, June 15 (1832), writes:

“The Albany steamboat, which came down this afternoon, brought the alarming news that the cholera, which has of late been the scourge of the Eastern Continent, has crossed the Atlantic, and made its appearance in Quebec, and from there has travelled with its direful velocity to Montreal.”

Within three weeks from the time of its first appearance in the latter city there was reported three thousand five hundred and fifty-nine cases, and one thousand and seventy-six deaths.

Notwithstanding, every effort to prevent the spread of the contagion to the United States, by prohibiting the travel of emigrants on steamboats and canal barges, it made its entry on Manhattan Island the last week of June, and was of such virulent type, that on the 2nd of July, eleven persons were seized with the malady, all dying; and on the 21st of July, the disease had spread so rapidly, that seven hundred and sixteen burials of cholera victims were chronicled.

The total mortality in New York City, from the 2nd of July to the 19th of October, when the scourge ceased, according to the report of burials by the City Inspector, was three thousand four hundred and ninety six.

According to Gowan's Western memorabilia; "1832, June 28th, the Asiatic cholera first visited New York. On its first appearance, the alarm of the citizens was beyond all example. They fled in every direction; steamboats, sloops, stages, railroads, and every method of conveyance were filled to overflowing for several days. Had the City been reached by a barbarian conqueror, the alarm could not have been greater."

During this violent epidemic, Dr. Maclay, (unlike many of his neighbors, who took refuge in flight), resolutely remained in the city as on previous occasions, cheering and sustaining the bereaved and dying, and conducting funeral services, as required.

The clergyman's two sons, Dr. Robert Haldane and Dr. Archibald, Jr., both physicians, continued at their posts in the city with their father. Like him, they were on duty day and night.

The cholera hospital of the sixth ward was under the charge of the eldest brother, who received a service of silver from the citizens in grateful recognition of his services, with the following inscription :

*“ Presented to Dr. Robert H. Maclay, by a number of his fellow citizens, of the Sixth Ward, in the City of New York, as a testimonial of their appreciation of the zeal and ability with which he performed his professional services, during the prevalence of the cholera, in the year 1832.”*

Among those who were carried off by the fell destroyer, was the wife of the Rev. Joseph Dowling, within a month of their arrival from England. Dr. Dowling left his wife and two children in New York City, and went to New Hamburg to preach, where he received a letter informing him of his sad loss. He writes :

“The letter had been written by an aged and venerable servant of God, whom I have ever since loved as a sympathizing brother and father in Christ, in order to apprise me of my sore affliction, and was in the following words :

NEW YORK, SEPT., 1832.

DEAR BROTHER DOWLING:

It becomes my painful duty to announce to you the fact that your dear wife was seized with the cholera on Lord's day, and though she had good medical attendance, and also good minding, it terminated fatally to-day, about a quarter after one o'clock, P. M. As soon as I was informed of her illness, I wrote a note by the messenger to my son,

Dr. Maclay, to visit her ; he went, but alas ! her death had taken place about half an hour before he arrived. I went to her funeral at five o'clock, according to appointment, and engaged in prayer with the family, and those that were assembled on the occasion. I regret to say that your youngest child is very unwell, but the greatest attention is paid to her by Mrs. B—, and her family.

I am not without apprehension that your dear child will soon follow her mother, but there is one consolation to the heart of the husband and the parent, should this be the case, that every attention was paid to them while they lived, and that they go at the Master's call, and "Blessed are the dead that die in the Lord."

The recovery of the dear child is, however, possible, and perhaps the Lord may yet spare her to you in mercy. He can raise from the gates of death.

I wish you to feel that everything will be done that can be done by human skill and attention toward her recovery, and the rest must be left to the Lord.

My dear brother, I deeply sympathize with you in your afflictions. I trust the Lord will support your mind, and enable you to cast your burdens on the Lord. He will sustain you. Perhaps this severe trial the Lord designs for your own good and the good of His dear people. "Whether we be afflicted, it is for your consolation and salvation," and whether we be comforted, the Lord has still the same gracious end in view. We need a rich fund of experience to be extensively useful in the cause and kingdom of our Lord ; and this is to be acquired, not by meditation only, but by passing ourselves through the fire and through the water. Affliction is needful for all God's creatures, but especially for his ministers. You have no reason to sorrow on this occasion, as those that have no hope. The dear partner of your life has gone to her Father's house, and we must follow soon. You have the sympathy and prayers of God's dear people, and what is of



greater importance, the sympathy and compassion of our Great High Priest, who is touched with the feelings of our trials, and who knows how to succor the tried and the afflicted.

Most affectionately yours,

A. MACLAY.

The bereaved clergyman was ordained on the 14th of November, 1832, following, in Catskill, N. Y., on which occasion the sermon was preached by Rev. B. T. Welch, of Albany. The charge to the candidate was by the Rev. C. G. Sommers; the charge to the church was made by Rev. Archibald Maclay, and the benediction was delivered by Thomas Stokes, a Deacon of Dr. Maclay's church in New York.

## CHAPTER VI.

AMERICAN BAPTIST HOME MISSION SOCIETY—REV.  
C. F. FREY—WEST BAPTIST CHURCH—PUBLIC  
SCHOOL SOCIETY—CARROL HALL—NORTH BAP-  
TIST CHURCH.

*1832—1836.*

During the year 1831, the Rev. Jonathan Going of Worcester, Mass., through the Massachusetts Missionary Society, urged the organization of a general Society of Baptists for Mission work in this country, and delegates were appointed to visit New York City for the purpose of conferring with the New York Baptist Missionary Convention and others. After visiting Philadelphia, Pa., for the same object, the several "conferences resulted in the appointment of a Provisional Committee with Dr. A. Maclay, of New York, as Chairman, Dr. Going as corresponding secretary, William Colgate as treasurer, and Dr. William R. Williams as recording secretary—a meeting was called for the formal organization of the Society, to be held in New York on April 27th, 1832,"—(Newman's History of Baptist Churches in the United States). This organization was held in the Mulberry Street Baptist Church.

Such was the origin of our "American Baptist Home Missionary Society," which is known throughout the length and breadth of this continent for its effective work in missions, unparalleled in the

history of any country. The first year of its existence it numbered 50 missionaries as workers;—the second year 80.

The third annual meeting was held in Richmond, May 4, 1835, at which time the Society had 96 missionaries under appointment, most of them in Western States and Territories.

Among the officers for that year we notice the name of Rev. Archibald Maclay, at the head of the list of the executive committee.

The following historical sketch of Baptist missions in Mexico is from the pen of the well known Field Secretary, Rev. H. L. Morehouse, D.D., who has rendered such efficient service to the Society :

“The American Baptist Home Mission Society, from 1836-1840, hoped to make its work in Texas a stepping stone to work in Mexico; the disordered condition of the country prevented. But in 1849 its missionaries went to the Mexicans in New Mexico. In 1861, Rev. James Hickey, a Baptist and the first minister of any denomination, went from Texas to Mexico, was instrumental in the organization of the First Baptist church at Monterey, in 1864, one of whose constituent members was Thomas M. Westrup, for more than thirty years eminent in our work there. Mr. Westrup was the first appointee of the Society in 1870, Several native missionaries were also employed. In 1882 the Society, with renewed vigor, enlarged its work; in 1883 occupied the City of Mexico, provided a printing outfit which has printed our paper *La Luz*, thousands of tracts, a volume of Spurgeon’s sermons and the Spanish Concordance of the Scriptures, by Rev. W. H.

Sloan. Church edifices have been built in New Laredo, Monterey, Linares, and the City of Mexico, which, with their sites, are worth \$75,000. The chief mission stations are New Laredo, Montemorelos Linares in the State of Nuevo Leon; San Luis Potosi, Aguas Calientes, Puebla and the City of Mexico. The two American missionaries are Rev. J. F. Kimball of New Laredo, and Rev. W. H. Sloan, of the City of Mexico. There are ten native preachers and assistants. Number of churches in the Society's fields, 9; other mission stations, 20; members, 730. Annual expenditures, about \$10,000."

According to the 69th annual report of this Society, convened in Springfield, Mass., May 23, 24, 1901—the number of laborers, missionaries and teachers, supported wholly, or in part by this organization, was 1,199; the number of churches and stations supplied 1,954, and churches organized 5,467.

Rev. Dr. T. J. Morgan, a distinguished officer of the Civil War, an ex-Commissioner of Indian Affairs, a man of rare attainments and scholarship, and present Corresponding Secretary of the Society, says that "its work is carried on in nearly every state and territory of the Union, besides Alaska, Mexico, Eastern Cuba, and Porto Rico. Its missionaries are preaching the gospel in twenty different languages. During the seventy years of its existence it has raised and disbursed more than twelve million dollars, of which three millions have been spent in the education of the negroes of the South. During this period the Baptists of the United States have increased from

about 350,000 to more than four millions and the Society has been one of the great factors in promoting this result."

The Public School Society of the City of New York, at a meeting of its Board in February, 1834, received a communication from a committee "appointed by a public meeting of citizens for the formation of a school for the special instruction of common school teachers; and from a joint meeting of conference of that committee, and a committee of the council of the University, of which Rev. Archibald Maclay, D. D., was Chairman."—W. O. Bourne.

The ensuing year, The New York City Baptist Education Society held its twenty-first anniversary in the Oliver Street Meeting House, on November 26th (1835), with the following officers:

A. MACLAY, President.

WM. G. MILLER, Secretary.

The Rev. John Stanford, D.D., (1754-1834), the well known Baptist minister of old New York, and for more than twenty years chaplain of the New York Hospital and City Prisons, was elected the first president, in 1814, of the Education Society.

The Rev. Chas. G. Sommers writes:

"Dr. Stanford was eminently qualified, and employed a portion of his time with singular success. Many who, as the ministers of Christ, have been 'burning and shining lights,' and several of our most distinguished citizens, received the first rudiments of their education under his direction; and from its organization until the close of life, he

continued, the useful and honored President of the New York Baptist Education Society.”

Dr. Archibald Maclay succeeded him.

The late Hon. Thos. Hoyne, LL.D., of Chicago, who held the offices of Mayor, and Judge of that city, and who served in the Board of Trustees of the University of Chicago from the foundation in 1857, to his death in 1883, succeeding the late Wm. B. Ogden as President of the Board, lived in the home of Rev. Archibald Maclay from 1835 to 1837, and writes of the family at that period:

“Your grandfather (Rev. Dr. Archibald Maclay), was known and revered throughout the United States before Chicago had a municipal beginning or name, as one of the most eminent Baptist divines, as well as learned expositors of the Bible. He lived on East Broadway in 1835, when I was in the family for a period of two years and up to the time I left New York to try my fortune in Chicago. During those two years I enjoyed the friendship and intimacy of the large and intelligent family that, as you know, at that time composed the Maclay household. Among them I was enabled to cultivate through their intercourse, the means that obtained me some knowledge of the classics, and the rudiments of a sound English education,” &c.

The Report of the Hudson River Association of Baptist Churches for 1835, includes the Mulberry Street Church, New York City, with Rev. A. Maclay as pastor, and Rev. J. L. Burrows and C. F. Frey as assistants; membership two hundred and thirty-five; baptisms five.

The American Baptist Missionary Magazine

contains the first mention of the arrival of this last named assistant Minister, January, 1817:

"The Rev. J. S. C. Frey, the 'converted Jew,' arrived in this country from London, is appointed to deliver a lecture to the Jews every Sabbath evening in the City of New York."

Mr. Frey remarked. "In 1806, I was the only Jewish preacher known in the world; there are now, blessed be God, more than forty of my Jewish brethren who preach" (1846). He was originally named Joseph Samuel, but after becoming a Christian assumed the name "Christian Frederick Frey." He was a student in the Missionary Seminary at Berlin, and went to England in 1801, at the solicitation of the London Missionary Society, and on September 15th, 1816, came to America and after laboring as a Presbyterian preacher until 1827, joined the Baptist church in Mulberry Street, and was baptized by Dr. Maclay, who, afterwards contributed the following letter to Sprague's Annals of the American Pulpits.

NEW YORK, JUNE 28, 1859.

DEAR SIR:

I take pleasure in furnishing you, agreeably to your request, with my recollections of the late Mr. Frey, and my estimate of his character, both as a man and a minister.

Having been a constant reader of the London Evangelical Magazine from its commencement, and

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NOTE: Mr. Frey thus describes his baptism:

"I now felt it my duty to obey the command of my Lord and Saviour to be baptized; i. e., immersed—Therefore, without conferring with flesh or blood, or fearing the consequences, I proposed myself as a candidate to the Baptist Church in New York, under the pastoral care of the Rev. A. Maclay, by whom I was baptized on Lord's day, August 28th, 1827."  
—*Essay on Baptism.*

being personally acquainted with the Rev. Dr. Bogue, of Gosport, with whom Dr. Frey was for several years a student, I learned with much interest that he had embraced Christianity, and ardently desired to carry the knowledge of salvation through a crucified Saviour to his Jewish brethern. For some time I marked with attention his consistent and persevering labors in carrying out this desire. I did not, however, become personally acquainted with him until 1816, on his arrival in this country, the first time, when he submitted various letters and satisfactory credentials from gentlemen of the highest character in England. He often, at my request, occupied my pulpit, much to my own gratification, as well as that of my congregation. He was heard also at this period with deep interest by Christians of all denominations. In consequence of a change of his views on the subject of Baptism, he applied to the Baptist Church in Mulberry Street, then under my paternal care, to have the ordinance administered to him. Two of the Deacons were appointed a committee to inquire of one of the members of the Presbytery of New York concerning Mr. Frey's standing in that Body, and the result being satisfactory, I complied with his request. From that time until his death I was intimately acquainted with him, and I can truly say, as my knowledge of him increased, my appreciation of him as a Christian man and a minister, was proportionally heightened.

Mr. Frey's Jewish brethern, whom he earnestly entreated, both from the pulpit and through the press, to embrace that precious faith with which all his own hopes were identified, often questioned the purity of his motives; and there were many cruel assaults made upon his reputation from other quarters; but whoever will read the defence which he has made of himself in his narrative entitled "Judahs and Israel," will need no additional evidence to satisfy him that he was a conscientious and upright man. His heart was set upon going good;



and wherever he was, or in whatever circumstances placed, he must always be engaged in something that would tell favorably upon his Master's cause. While he aimed to be faithful in his duties as a pastor, it may perhaps reasonably be doubted whether his extensive journeyings for so many years, both in the old world and in the new, had not unfitted him in some degree for the routine of an ordinary pastoral charge, and whether it would not have rendered any very settled condition irksome to a man who would (if he had been able) have embraced the whole world in the sphere of his Christian activities.

As it had fallen to my lot to see and know much of this venerable man in the process of his career, after he came to this country, so it was my melancholy privilege to visit him on his death-bed. He had been affected with through the long period of forty-six; and, at the time of my visit to Pontiac, the place to which he finally removed, he was suffering great bodily distress. His mind, however, was in a tranquil and comfortable state, and he was evidently resting with an unshaken confidence in the atonement of Christ. He expressed to me his confident convictions that his sufferings would soon end in death.

I spent some time in conversing with him, and it afforded me great consolation then to perceive, as it does now to remember, that my friend could, in that trying hour, stay himself upon a covenant God. He was unable to sit or stand, and it was only in a recumbent position that he could find even a momentary relief from intense pain. When we parted, we both felt it was for the last time in this world. By a great effort he rose and stood upon his feet, clasped me in his arms, pressed me silently to his heart, and kissed me on both sides of the face, while the tears rolled down his cheeks. He died, sustained by precious immortal hopes, a few weeks afterward. A little before his departure, he remarked, "My Jewish brethren have often said that I should never

die a Christian; but I wish them to know that they were mistaken." Being asked if the skies still appeared bright before him, he replied, "Oh, yes, I have not a doubt." Some hours after, when inquired of whether his mind remained perfectly tranquil in the prospect of death, he made a sign of assent, and then said; as well as he was able, "Unshaken."

Mr. Frey's ardent desire for the conversion of his brethern, according to the flesh, was one of his distinguishing characteristics. This was the theme of many of his writings, all of which are valuable; but his work entitled "Joseph and Benjamin," is an especially attractive production, and is adapted to be useful to Christians, as well as Jews.

As a Preacher, Cower's description, "Simple, grave, sincere, etc.," would give you as correct an idea of him as I am able to convey. Compelled by the circumstances of his birth and conversion to be always ready to give a reason for the faith that was in him, he had studied the old and new testament with unusual diligence, and the truths which he perceived clearly, he could express fluently. Under the vicissitudes and trials of life, he was uniformly resigned, and ever cheerful. His face was a mirror in which you saw reflected the gentle and admirable qualities of his heart, and so free was he from even the semblance of a vindictive spirit, that it ought to be said of him as has been happily said of another,—"He had no sense of injury, except as something to be forgiven." Either he was so happily constituted by nature, or so entirely transformed by religion, that the pursuit of the good of others was at once his constant occupation and his highest delight. The ordinary objects of men; ambition, or wealth, or reputation, seemed alien to his spirit. He recalled to your mind the character quaintly described by the old English poet :

" Who God did late and early pray  
More of His grace than goods to lend,  
And walked with men from day to day,  
More as a brother than a friend."

Allow me to conclude this brief tribute to the memory of my friend with the following touching anecdote, of the authenticity of which I have no doubt.

The Rev. John Campbell, who, after the death of Dr. Vander Kemp, was sent out by the London Missionary Society, to take charge of their African missions, visited London about the time of Mr. Frey's first arrival in that city. Mr. Campbell, during the visit referred to, attended public worship in Surrey Chapel, when the celebrated Rowland Hill led up a young man to the pulpit, and said: "This is a son of Abraham from Prussia, whose heart the Lord has opened. He comes well recommended from Prussia and Holland. He is accepted as a missionary, and will now pray with us. His name is Mr. Frey. He is not familiar with our language, and, on that account, I hope you will make all due allowances for him." He did pray, and, as he interceded for his Jewish brethren, almost the whole congregation was dissolved in tears."

I am,

Very truly yours,  
ARCHIBALD MACLAY.

In 1835, the Baptist Union of England sent a deputation to this country, consisting of the Revs. S. F. Cox, LL. D., and J. Hoby, D. D., to obtain information, and report respecting their kindred denominational community here.

On their return home, they published an account of their labors, and among the New York churches is the following:

"The church in Mulberry Street, under the pastoral care of the Rev. A. Maclay, consisted at first of eighteen persons. The place of worship is nearly, or quite as capacious as that of the Oliver Street, although untoward circumstances have

thinned its once replenished seats. The general spirit of hearing in the city, nevertheless, anchors the hope that events may prove more auspicious, and in this or in another locality, to which probably the church might with advantage be transferred, it may be restored to its former state of enlargement. A large recession has been recently dismissed to form a new society, which is constituted with eighty-nine members, under the name of "The West Baptist Church of New York."

The members of the new church separated from the parent organization in good fellowship and perfect harmony in the year 1835, and commenced their meetings in Gothic Hall. This building, originally called Masonic Hall, was erected in 1827, on the east side of Broadway, one door below Pearl Street, and nearly opposite the New York Hospital.

The west Baptist church was without a regular pastor until August, 1836, when the Rev. John Dowling was called from Newport, R. I., and subsequently a house of worship was hired on the corner of Duane Street and City Hall Place (formerly Augustus Street), near Chatham, and occupied, until 1838, when this branch church disbanded.

Classed with the historic churches of "Old New York," this building bears a conspicuous part, and was connected with the origin of the present public school system.

The edifice was erected in 1818, sixty-seven feet square, at a cost of \$20,000, by the Universalists, and was known as Dr. Edward Mitchell's. After having been rented to the Baptists, it was sold in 1841 to the Roman Catholics for \$5,400, and renamed Carroll Hall.

During this period the question of the distribution of the funds of the public schools excited great attention. The taxes collected for public education being in the hands of the Public School Society, great complaints were made of the uses of these funds for sectarian purposes, by the Catholic element of the community, led by Bishop Hughes. Public meetings were frequently held in this Carroll Hall, to remonstrate against these alleged abuses, and the issue grew to assume such political proportions that Governor Seward devoted a large part of his message to the Legislature of 1842 to the discussion of this subject, which was referred to the Committee on Colleges, Academies and Common Schools, of which Mr. William B. Maclay of New York City (a son of Rev. Archibald Maclay), was chairman.

Largely through the instrumentality of Mr. William B. Maclay the present system of public education was adopted by the Legislature and our public schools of New York City were established.

“About the same time, March 19th. 1842, Carroll Hall, having served its purpose, was changed into a church under the patronage of St. Andrew, and Rev. Andrew Byrne, afterwards Bishop of Little Rock, was its first pastor. In 1859, the City widened Duane Street, and the new line cut off a considerable part of the front of the church. The house adjoining it, which was said to be one that Washington lived in for a time during his stay in the City, was purchased. The church was remodeled, the new front line adjusted, and the church rebuilt as it stands to-day.” [*N. Y. Sun.*]

In 1835, Rev. John Lansing Burrows, a young

clergyman just of age, having been ordained at Poughkeepsie, became an assistant pastor of the Mulberry Street meeting house, where he remained for one year. He afterwards filled pulpits in Philadelphia, Pa., Richmond, Va., Louisville, Ky., and other large cities. "Dr. Burrows," says Cathart, "has a natural force as a graceful and eloquent pulpit orator, an easy, elegant writer, a man of varied learning and extensive reading, and, best of all, Dr. Burrows has been one of the most useful men in the ministry of our denomination."

The North Baptist Church, was constituted in 1828, in Greenwich village, as the most northerly of any church of this denomination; but in 1831, the building of an edifice was commenced on the corner of Bedford and Christopher Streets.

"The site of the first meeting house on Christopher Street was bought for three thousand five hundred dollars. The pastor, Elder Brouner, collected the greater part of the money and worked with his own hands on the building. At length the foundation was laid and the walls raised, but before the roof could be put on the funds gave out, and it seemed that the work must cease. The walls were braced, and passers by were reminded of the Scripture saying, "This man began to build, but was not able to finish." More money was raised, the building was enclosed, and the eager flock entered the yet unfinished house with its unplastered walls. Temporary seats, made with the pine slabs, were provided, and on November 14th, 1836, the house was dedicated to the service and worship of God, Doctor Cone preaching in the morning and Doctor Maclay in the afternoon."

## CHAPTER VII.

WITHDRAWAL FROM AMERICAN BIBLE SOCIETY—FORMATION OF THE AMERICAN AND FOREIGN BIBLE SOCIETY — RESIGNATION FROM PASTORATE — ITINERANCIES — SOUTH — GREAT BRITAIN — SERMON IN GLASGOW.

*1836—1840.*

The Baptist managers of the American Bible Society (which Society was undenominational, and founded in 1816)—dissented to the following resolutions of February, 1836:

“That in appropriating money for translating, printing and distributing the sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in principle to their translation of the Common English version.”

And a protest was entered against the same by the following signers.

Spencer H. Cone,  
Archibald Maclay,  
Jonathan Going,  
Chas. M. Sommers,  
Wm. Judd,  
Wm. Colgate, &c.

As a result of this disagreement, on the 12th of May, 1836, one hundred and twenty of the leading Baptists assembled in the Oliver Street meeting house, and took the preliminary steps to inaugurate

the American and Foreign Bible Society, and in August following organized with Rev. Spencer H. Cone, as President and Rev. Archibald Maclay, first Vice-President.

In the fall of the same year (27th October, 1836), there was a gathering in the First Baptist Church of Baltimore, Md.,—for the purpose of effecting an association for spreading the Gospel in the state of Maryland and that part of the District of Columbia, north of the Potomac, under the name “The Maryland Baptist Church Association.” With the delegates from the various Baptist churches of that State, the Rev. Archibald Maclay, of New York, was present by request.

The latter being solicited the following year to take up the work of the American and Foreign Bible Society, for which he was well adapted on account of his great success in securing money for the advancement of religion, resolved to sever his pastorate, and at a meeting of his Church held September, 1837, read the following letter :

DEAR BRETHREN :

I have called this meeting for the purpose of bringing before the church a subject which has been by me long and anxiously resolved. After mature reflection, not unconnected with prayer to Him who can alone guide our steps aright, I now feel that it is my duty to tender, and I hope you will feel it yours to accept, the resignation of my pastoral charge. The subject has occupied my mind for several months, and has occasioned many painful emotions ; yet, like the sign set in heaven for the direction of



ancient Israel, it has its bright as well as its dark side; and bringing into view all the circumstances necessary to a correct judgment as to the path of duty, I have come to the conclusion that I ought to withdraw from my present station and enter into another field of labor. Were I, to the exclusion of higher considerations, to consult only my ease and comfort, or the feelings either of myself or family, I should remain with my brethren. But it has appeared to me, that God requires me to engage in a work which has long lain near my heart; a work in which I can now engage with greater advantage than if it had been undertaken at an earlier period of my life, and which from its very nature, must be conducive to the growth of every Christian grace, since it affords scope for sacrifices the most self-denying, and for the exercise of faith the most enlarged.

To the furtherance of this great work my long standing in the ministry, and the numerous acquaintances I have formed throughout the United States, may not be wholly unimportant; while my place in the ministry will, in all probability, be supplied by a younger brother with greater benefit to the church. The hand of time presses heavily upon me, and in the course of nature I cannot hope to remain long in the field of labor. My years have been graciously lengthened out while many who entered into a covenant with me to keep the faith "once delivered to the saints"—who, within and without the church, cheered my heart and upheld my hands, have fallen victims to that stroke which can neither be averted by unquestioned piety nor sincere attachment to scriptural ordinances. As one after another they fell

around me, the solemn reflection—"the night cometh when no man can work," became more deeply graven upon my memory. The past and the present alike cry out "whatever thy hand findeth to do, do it with thy might." Thirty-eight years I have endeavored to preach Christ crucified. I was called to the pastoral office by you when the church was first constituted, in 1809, and have remained in that relation until the present evening. If I know my own heart, the aim of my life has been to seek, not my own glory, or ease, or aggrandisement, but the glory of God's name, the edification of saints, and the salvation of sinners. I have great reasons for gratitude to God, that notwithstanding the imperfections of my best services, 'my labors have not been in vain in the Lord.' Nothing would afford me greater pleasure, than to see you make choice of a future pastor in the person of one who should not only unite all hearts, but who should be wanting in none of those qualifications essential to the faithful and successful discharge of the duties appertaining to his station. In making the choice, let regard be had to aptness in teaching, but, at the same time, to soundness of doctrine; and let purity of practice be demanded as a prime requisite. In the all-important object, I trust you will meet with success, and that through the instrumentality of the brother whom you may select, aided by the gracious influence of the Holy Spirit, the church will be united together in the fellowship of the gospel, and converts become 'numerous as dew drops from the womb of the morning.' Cultivate those dispositions which conduce to peace and union. Be kindly affectionate one to another.

Do not suppose that any act of kindness, any word of comfort to a Christian brother, is lost with the moment in which it is done or uttered. Oh! had this course been invariably pursued in our churches, how many a root of bitterness would have been plucked up, and how many lamps now extinguished forever would we have seen still bright and burning! These duties will best be fulfilled, and then exercise will be at once easy and sweet, by being fervent in prayer, and by meditating frequently on those delightful themes opened up in the Gospel. In proportion to the frequency and earnestness in which we engage in such meditations, will be the power which the mind acquires to resist the natural tendencies to evil, and to dispel that illusion which has thrown an air of stability and permanency over a world, the fashion of which is passing away. The effect of these communings with the Author of our blessings is not dissipated when the door of our closet is closed, and we are summoned away by the various avocations of life, 'for as the air retains the smell, and is filled with fragrance of leaves which have been long shed,' so will these meditations leave a sweet and refreshing influence behind them. I cannot take leave of you, brethren, without embracing the present opportunity to express my deep sense of the kindnesses which, throughout so many years, I have uninterruptedly experienced,—kindnesses which are too numerous to be recounted—too deeply written upon my heart to be forgotten. When, in the few trials I have been called to endure, the remembrance of the affection of my brethren flitted across my mind, I have felt these trials to be light afflictions,

and but for a moment. I have, too, the the fullest confidence, that under your future pastor the seed which we have sown in tears will be reaped in joy, and now, brethren, I recommend you to God and the Word of His Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

The church parted with him with great reluctance, and urged him to reconsider his resignation, but as he was inflexible to duty, they passed the following resolutions:

"That however painful the separation, considering that he had been the means, under God, of first planting the church,—had always been its faithful, affectionate and devoted pastor; but believing that Providence had opened up a wide field of usefulness in the Bible cause, and had qualified him to labor in it, a desire to acquiesce in the painful providence, and at the same time to express their undiminished and affectionate attachment to him."

The Doctor then commenced his itinerancy on behalf of the American and Foreign Bible Society, of which he was commissioned an agent, and continued for nearly fifteen years to present the claims of his organization to the various churches throughout the world.

His travels included the United States and Territories, with the British Provinces, as well as a number of trans-atlantic voyages to Europe.

In his extensive journeys, a warm welcome was extended to him everywhere, and he was always received into the different homes of his denomination, as an honored guest in places where he was accustomed to preach.

He seemed to be especially beloved and revered in the Southern (or as they were then called, the Slave) States, and though essentially a Northern man, was most cordially and hospitably entertained in that section.

When in Mississippi, he usually made his headquarters in the home of Jefferson Davis\*, whose wife was a Baptist—and on Sunday would preach from the piazza of the residence to the family and slaves gathered around the stoop.

After resigning his pulpit, he first made a Southern tour for the Society and on the 10th of December following, we find him at Edgefield village delivering an address to the Baptist State Convention of South Carolina, holding its session there, in which he remarks :

“A great and noble enterprise is, therefore, presented to you—to illuminate the dark portions of the earth by the light of God's Word. Its rays of livid light have already penetrated the profound midnight of superstition and idolatry.

“The laborers of the Lord are already in the

\*NOTE—The following letter, written the month of Rev. Archibald Maclay's decease, on behalf of the author, shows the friendship of the late Senator Jefferson Davis for the family :

COL. W. J. HARDIE,  
West Point, N. Y.,

WASHINGTON, 25th May, '60.

DEAR SIR :

I beg leave to introduce Master Isaac W. Maclay—son of my friend Archibald Maclay of New York City—who is about to enter the Military Academy as a Cadet.

I will be greatly obliged for any civilities you can conveniently bestow upon this young gentleman.

With great respect,

Yours truly,

(Signed) JEFFER. DAVIS.

field. Judson, Wade, Kincaid, and others are there, prepared to diffuse the bright intelligence which the Bible alone can give. \* \* \* Such are the objects and such the claims of the Society, whose agent I am. They appeal to your prayers, to your sympathies, and to your liberality. And may God dispose us all to enter with singleness of heart upon the work He has assigned us as stewards in His house; and may He so bless our endeavors as humble and unworthy instruments in His hand for the spread of the Gospel, that the heathen may speedily become His inheritance and the utmost parts of the earth His possession."

His new duties embraced continuous travelling over a large extent of unsettled and inaccessible territory, with difficulties in the way of transportation that do not now exist, and are almost unknown, at this time.

As travelling agent of the A. & F. B. Society, he was frequently subject to dangers, not only from hardship and exposure to the inclemency of the weather and changes of climate,—from the primitive conveyances, but also from risk of accidents.

On the 7th of September, 1839, he was commissioned to visit the churches of his denomination in Great Britain, and as the sequence of his labors there, the Bible Translation Society of London was constituted (mainly through his instrumentality), on the 24th of March, 1840.

Referring to his success in this direction, Dr. Maclay wrote:

"To do right is simple and easy; to temporize,

and shape our attitudes so as to suit the policy of trading religionists, is always complex, cumbersome, and in the end it covers its votaries with self-degradation and reproach."

"The fear of man and the honor that cometh from man, have too much influence on the minds and conduct of some professors of religion; and while upon the whole, they are compelled to adopt the right course, there is a great want of that noble, manly, independent spirit, which should characterize those whom the Son of God has made free indeed."

While in Glasgow, Scotland, in 1840, he delivered a sermon, which attracted considerable notice, and of which the following is an extract:

"The whole history of the church is replete with evidences of the wonder-working hand which first established, and which still protects and guides it. But in no view, do these evidences appear so clear and various, as when we contemplate the means which have been employed in its extension. To render without an excuse, all human boastings, and to stimulate to continued exertion, in the cause of the Redeemer, the humblest of his disciples, God has seen fit, in every age of the world, to employ such instrumentalities in the dissemination of his truth, as to human seeming have appeared the most inadequate to accomplish the end designed; choosing the weak things of this world, to confound the mighty, and the things which are not, to bring to nought the things that are. The spread of the kingdom of Christ is represented under the figure of a stone, cut out of the mountain without hands,

intimating that the whole power is of God, and not of man. Men, through the deceitfulness of sin, may fail to draw the proper inference from this principle in the divine economy, but it was doubtless intended, not as an excuse for negligence, but as a stimulus to exertion; for with this principle full in view, no matter how apparently insurmountable may be the obstacles that beset the path of the believer, he cannot 'abate one jot of heart or hope' as he remembers the arm upon which he relies for support, guidance, and success. How cheering such a recollection to the laborer in the cause of missions! Bringing before our minds the remarkable success that has already crowned that cause, what reason have I, my brethren, to exclaim with ancient Israel 'What has God wrought'? It is no longer a Carey, or a Judson, that we behold, struggling single-handed with millions of heathen, but hundreds and thousands of converts from amongst themselves, telling, in their own tongue, the wonderful works of God. The sky is no longer lit up with only a few stars, shining through wide intervals of azure, but is resplendent with innumerable constellations. Yet who, unless viewing the subject through many great and precious promises, could have supposed that from a commencement so feeble, there should have been already reached an attainment so full of hope and promise."



## CHAPTER VIII.

VISITS GERMANY ON BEHALF OF REV. ONCKEN—RE-  
 TURNS TO AMERICA—SOCIETY FOR EVANGELIZ-  
 ING THE JEWS—DR. CARSON—ACCIDENT ON THE  
 MISSISSIPPI—SINKING OF STEAMER BELLE ZANE—  
 RESCUED FROM DROWNING.

*1840—1845*

The Rev. J. G. Oncken, has been called the Apostle of the German Baptists. Born in Vassel, Germany, at the commencement of the last century, he was for several years a missionary from the British and Edinburgh Bible Societies to his native land. On the 22nd of April, 1834, he, with six others, were baptised by Rev. Barnes Sears in the River Elbe, near Hamburg, and there organized the first German Baptist Church of modern times, as its pastor. This led to violent opposition from the authorities and established clergy, and gave rise to a series of persecutions, culminating in his arrest and imprisonment, in May, 1840.

Dr. Maclay, learning of these circumstances while he was abroad (at this time), hastened to Hamburg, to assist this devoted servant of Christ, as related in the following letter from him to the Editor of the Christian Watchman:

“During my journey to England, in common with many others, I was much disturbed respecting the condition of Mr. Oncken, the celebrated laborer in the cause of our divine Master in Germany. He

is, as you know suffering persecution even unto bonds, for the truth's sake. I was glad to find that the Baptists and others, in England, were much interested in his behalf. A petition has been circulated in the West Riding Association of Baptists of Yorkshire, to which about 5000 names were affixed, and another from the Baptist Union, which represents five or six hundred churches, had been drawn up to be presented to the Senate of Hamburgh. Rev. James Ackworth, President of Horton College, and John Eustace Giles of Leeds, were commissioned to present them. They had also the sanction of the Corporation of London, and the Lord Mayor together with documents of recommendation from the Borough of Leeds, and of Manchester, commending them and their object. They carried other testimonials from several distinguished gentlemen; they were also presented to the Queen, and received the sanction of the government to the object of their mission."

"These brethren were desirous that I should go with them on their pious errand, as the church of which Mr. Oncken was first pastor was constituted by instrumentality of an American, and his labors were aided by our Foreign Missionary Board. Before I left the United States, I had received a general letter of introduction from Mr. Forsyth, our Secretary of State, to our Foreign Ministers, and also letters from the Attorney General to our ministers at London, Paris, Berlin, and to our Charge at the Hague. These I showed to Mr. Cuthbert, our Consul at Hamburg, and he kindly introduced me to the President of the Senate, and gave me letters to many of the Senators."

“The petitions from America, signed by more than two hundred Baptist preachers, had been already presented to the Senate. The purport of these was, that Mr. Oncken and the Baptist church might enjoy liberty to worship God according to their views. The documents which the English brethren brought with them, with others furnished by Lord Palmerston, were presented by Mr. Canning.”

“The petitions from England, and those also from America, were respectfully received by the Senators, but they declined giving an immediate answer relative to the object contemplated. We visited the Senators, individuals, as it is contrary to their rules, to admit us in their assembled capacity.”

“In Hamburg the Lutheran is the established religion, and civil and religious affairs are much mingled. It was at the instigation of the clergy that Mr. Oncken was imprisoned, and what is singular, a special law was enacted in which he was mentioned by name, and forbidden to preach, to administer ordinances, or to admit to worship any besides his own family. Several members of his church were imprisoned for holding meetings in their own houses for divine service, and Mr. Oncken and his property were seized by the officers of justice, or rather injustice, in the midst of a scene of great domestic affliction, while his child was in the agonies of death.”

One of Dr. Maclay's letters to a young student friend at Madison University closes with the following reference to the celebrated work of his friend Dr. Carson.

\* \* \* “I entreat you, my dear Brother, to prose-

cute your studies with the utmost diligence, never forgetting the absolute necessity of earnestly intreating the blessing of God upon these studies, read a portion of the Scriptures every day, endeavor to maintain a holy walk with God, avoid jesting and light vain conversation, in which students are apt too much to indulge. Let your speech, and your conduct always be as it becomes the Gospel of Christ, and which will minister grace to the hearers. I shall be happy to hear from you as soon as convenient. I wish you to read Dr. Carson's work on the "Knowledge of Jesus." The most excellent of the sciences. I wish you not only to read it but to study it with care.

Yours truly,

A. MACLAY.

The book referred to was called "The Knowledge of Jesus, the most excellent of the Sciences," and among the literary notices of this work published at that time it is said: "Dr. Carson may justly be considered as one of our strongest writers, and is regarded by all denominations in Great Britain with the highest respect as a scholar and author."

The Rev. G. C. Moore in his life of Alexander Carson, D. D., says: "It is due both to my readers and Dr. Carson to state, that he was invited in 1844, by some members of the American and Foreign Bible Society, through my venerated friend, the Rev. Dr. Maclay of New York, to prepare a revised edition of the New Testament, and this invitation was accompanied by a promise of a full remuneration for

his labors, together with an assurance of having it adopted by the Society, and of having it sold in England below the current price of the Testament issued by the British and Foreign Bible Society. An extract from Dr. Maclay's letter to Dr. Carson will speak for itself.

“That such a work is necessary and desirable I have long been convinced, and I know of no man in the world into whose hand I would more willingly commit this all-important business. Your perfect knowledge of the Greek and English languages—your habits of intense thought respecting the philology and philosophy of languages, and your constant habits of close study to ascertain the exact mind of the Holy Spirit in the sacred Scriptures, &c., are qualifications which appear to me absolutely necessary to qualify a man for being an able and faithful translator of the Sacred ‘Scriptures.’”

When Dr. Maclay embarked for America the same year, it was in the English steam packet *President*, said to have been the largest steam vessel built up to that time.

On her return trip the “*President*” sailed from New York to Liverpool on the 11th of March, 1841, with a crew of 81, and 28 passengers—a total of 109 souls, and has never been heard from since.

A meeting was held in the Bible Rooms, No. 350 Broome Street on December 9th, 1844, for the formation of the “American Baptist Society for Evangelizing the Jews” and Dr. Maclay was elected on the Board of Managers.

The Annual Report of the American and Foreign Bible Society for 1846, contains the following

allusion to the perils which Dr. Maclay encountered on his trip to New Orleans the preceding year:

“He experienced one of those wonderful interpositions of Divine Providence, which indicate His signal care and watchfulness over those who love and serve Him. When the vessel *Belle Zane* was wrecked on the Mississippi, brother Maclay was exposed to the rigor of the elements under circumstances of such aggravation that few men in the prime of life and strength would be likely to endure. Yet at the advanced age of sixty-nine years, amid the dead and dying, he was preserved, and was enabled, after a few days interruption, to resume his laborious exertions for the Society.”

Dr. Maclay’s interesting report of this disaster is contained in his letter from New Orleans, viz.:

“The steamer *Belle Zane* of Zanesville, Ohio, left that place for New Orleans; she ran on a snag on the 18th instant, about one o’clock in the morning, five miles below the mouth of White River, and about fifteen above the mouth of Arkansas River.”

“Nearly all the passengers were asleep at the time she struck upon the snag, which went completely through her bottom. She careened first on the one side and then on the other; the boilers rolled off, which righted her a little, and the vessel then went completely over on her side and filled with water. I was asleep when she struck, but was roused by the shock and the rolling of the empty barrels on the hurricane deck into the river. I instantly sprang from my berth. The vessel gave a heavy lurch, the water rushing in at the same time up to my chest. I struggled across the cabin floor, and aided by the

handle of the door between the ladies' cabin and ours, I reached the state-room on the opposite side of the boat, and, as both doors were providentially open, I passed through them to the outside; the boat was then on her beam ends."

"The scene was truly awful; the night was intensely cold, and those who had escaped immediate death were clustered together on the wreck, destitute of clothing, bareheaded and barefooted. The hurricane deck separated from the cabin and the captain and four others floated ashore on it. Three of these were frozen to death."

"The hull of the boat became detached from the cabin and turned bottom up; fifteen of the passengers climbed upon the hull and were saved. Some of the passengers clung to the side of the cabin, and were taken off by a small boat. I floated with others on a portion of the wreck about ten miles down the river, near Napoleon, at the mouth of the Arkansas River. From some of the berths, which constituted a portion of the wreck we were on, a few quilts were obtained. I gave a mattress which I had procured to Mr. Chapman, who had the child of Captain Hins in his arms. I put the mattress over him and the child. With some difficulty I obtained another; but a planter from Kentucky, whose name, I think, was Burns, suffered excessively from the cold, and being in danger of freezing to death, I gave up to him the second mattress. I remained afterwards four hours on the wreck. Some of the boat's crew, who had reached the shore, obtained a small boat, and came to our relief. The ladies were very properly first taken from the wreck. I was brought to the shore

with Mr. Burns, the planter before mentioned, who had suffered so much from the cold. Almost the instant we had reached the shore, he gave one groan and expired. Colonel Rives, a relative of Mr. Rives of Washington, was on board of the steamer, and was the first man that reached the shore. He possesses great energy of character, and was exceedingly kind and attentive to me, and the rest of the passengers. He travelled along the shore through the woods a number of miles, and obtained a small boat, and came to the wreck as the last of the passengers were taken off."

"We walked about a mile to the house of Mr. Cook, an overseer to Mr. Hubbard, of Napoleon, by whom we were treated with the utmost kindness. Judge Fulton and other citizens came from Napoleon, and tendered us every assistance that our wants required. The Captain states that there were one hundred and twenty-five passengers; sixty-five were lost; five of the number were frozen to death. I attribute my powers of endurance (sufficiently put to the test on this terrible night) to my constitution and my temperate habits. I have lost my watch, money, clothing, &c., but my life has been generously spared."

"During the four hours I was on the wreck I spent most of the time in mental prayer, and was resigned and composed. I would with gratitude raise another Ebenezer, and say: 'Hitherto hath the Lord helped me; what shall I render unto God for all his mercies towards me.' I am at the house of Cornelius Paulding, Esq., who has always exhibited towards me much kindness and Christian sympathy,



and has, if possible, on this occasion, manifested more kindness to me than ever."

After supper on the evening of the disaster, Doctor Maclay, according to his custom, asked the Captain the privilege of conducting a service in the cabin; but that officer declined as it would interfere with the card playing, in which some were indulging. A noted river gambler was in charge of the gambling and subsequently published his story of the wreck.

The following is the narrative of George H. Devol, the gambler, of the sinking of the Belle Zane.

"I was a passenger on the steamer 'Belle Zane' during the winter season, and navigation was expected to be closed soon, as the river was full of floating ice. We had a large number of passengers on board, and were getting along very well until we left the Ohio. We had left Cairo, and were steaming down the Mississippi, when the boat struck a snag, and in a very short time had sunk down to the cabin. It was about four o'clock in the morning, but I was up (as usual). We had the passengers out of their rooms in quick time, and got them up on the roof in their night clothes, as there was no time for them to dress. In a few moments the cabin separated from the deck, floated off, and then sank down until we were standing in the ice and water nearly knee deep. It was a terrible sight; such a one as I hope and pray I may never see again. Men, women, and children standing amid the floating ice nearly frozen to death, and expecting every moment to sink into a watery

grave. Some were screaming for help, others were praying, while others stood as if they were lost. I caught up one poor woman, who was nearly frozen to death, and held her in my arms above the water. Others did the same, while the crew and some of the passengers tore the boards off the pilot-house and tried to paddle the wreck to shore. We floated down until we struck a point. The men that were doing the paddling jumped off onto the shore, and then held to the wreck until they swung it around into an eddy. We got all the passengers off, but it was about a mile to the nearest house. We were all nearly freezing, and there was not one of us that did not have our feet frozen. We had no fire, nor any way to make one. Some of us who were lucky enough to have coats, took them off, and wrapped up the women and children. We then took them to a house that was about a mile distant, and the good people did all in their power to make us comfortable. The news reached Cairo, and they sent a boat, with blankets, provisions, and medical aid to our relief. Three or four men jumped overboard, and tried to swim ashore, but got chilled, and were drowned. Some of the women were frozen so badly that they did not survive. I feel the effect in my feet to this day, and the accident happened over thirty years ago."

"Lloyd's Steamboat Disasters," gives the following graphic description:

"On the eighth of January, 1845, the steamboat Belle Zane, while on her way from Zanesville, Ohio, to New Orleans, struck a snag in the Mississippi, about twelve miles below the mouth of the White

river, and immediately turned bottom upwards! This terrible accident took place in the middle of an exceedingly cold night. Of ninety persons who were on board a moment before the disaster, only fifty escaped drowning; and many of those who succeeded in reaching the shore were afterwards frozen to death."

## CHAPTER IX.

LAUREL CEMETERY—WESTERN TRIP—MISSOURI—  
 OVER FOUR THOUSAND MILES IN ONE YEAR—  
 WIFE'S DEATH—AMERICAN BIBLE UNION ORGA-  
 NIZED—APPOINTED VICE-PRESIDENT AND AGENT  
 —LETTER OF ACCEPTANCE.

*1845—1850.*

While visiting Washington in 1845 Dr. Maclay was invited to conduct religious exercises for the House of Representatives.

In the fall of this year he spent three months in the Province of New Brunswick and Nova Scotia.

Upon one occasion, while at the home of his youngest daughter Mrs. James E. Richardson in Philadelphia, he went to the famous cemetery of that City to see the statute of "Old Mortality," whom he had known when a boy, and describes his visit at length in the following words:

"I accompanied my son-in-law on a visit to Laurel Hill, a large public cemetery in the environs of Philadelphia, to which visitors are attracted by the beautiful land and water views with which nature has surrounded the spot, and also by the many marble monuments of different form, sculpture, and inscription, which, though they cannot 'back to its mansion call the fleeting breath,' can yet express the virtues of the dead and the af-

fection of the living, and, impressing with renewed force the afflicted Christian parent or child with the vanity of all things earthly, direct them for consolation to a city which has foundations, whose builder and maker is God. The propriety of such places of interment in the vicinity of our cities, yet sufficiently removed from the changes of a progressive population, is evident, whether reference be made to those for whom they are designed, or to those who are so soon to follow them. It accords with the best medical opinions, and above all, with that sentiment which may indeed be said to find an echo in every human bosom, which condemns as infamous a desecration of the sanctuary of the dead, or the violation of what was once the temple of an immortal spirit.

“The immortality of the soul, and the relations between the present and the future state, as unfolded in revelation, give to the subject all its sacredness in the view of the believer; but even to minds upon which the light of the Gospel never shone, it is invested with an interest at once awful and tender. On one of the most barbarous islands in Southern Seas, contending savages proclaimed a truce to hostilities upon approaching the mound which indicated the narrow house appointed for all living; and, among the untaught Indians of our forest, he was considered accursed who despoiled the body, placed upon the rude scaffolding erected upon piles, and shrouded in the richest furs. The historian has pathetically told us, that the Chippewa mother would not bury her new born infant upon these scaffolds, but by the wayside, that its spirit might secretly

steal into the bosom of some passing matron, and be born again under happier auspices. 'I know my daughter will be restored to me,' she once said, as she clipped a lock of hair as a memorial; 'by this lock of hair I shall discover her, for I shall take it with me'; alluding to the period when she too, with her carrying-belt and paddle, and the little relic of her child, should pass through the grave to the dwelling-place of her ancestors."

"Laurel Hill, the place selected as the principal cemetery of Philadelphia, is distant about three miles from the city, embracing an area of thirty-two acres, situated on a commanding eminence on the banks of the Schuylkill, to which it has a steep and broken descent. The ruggedness of the view of the cemetery grounds, although not hidden, is greatly relieved by a fine view of the forest trees which skirt the river. Many rare and beautiful trees have been collected, not indigenous to the soil, and among them the cedar of Lebanon, and some of the varieties of the firs which grow in Northern Europe."

"Passing a short distance along the main carriage-road, you reach the group of statues of Old Mortality and his Pony, and of Sir Walter Scott, sculptured of freestone by a self-taught artist, Mr. Thom, enclosed within an iron railing, and protected in some degree from the effects of the weather by an edifice of stone, with an open front, overarching the whole. This was the principal object of my visit."

"Dr. Maclay's journeys extended to the far West, over rough and unfrequented roads, and

through the most inaccessible regions—his principal means of transit being horseback. Some idea of this traveling life may be derived from his letter—written from Boonville, Missouri, July 12th, 1847 :

“ I shall never regret that I visited this State and extended my journey to some of its remotest sections, because, aside from the immediate object I had in view, I think, under God, I have been enabled to dispel much error prevalent among the churches, in reference to the obligations imposed on them by the profession to diffuse the Gospel. It is indeed a lamentable thing to hear a Baptist preacher at this day, take a ground against the Missionary operations for which our denomination has been so honorably distinguished. Yet both among the churches and their pastors, I have met, not infrequently, with such ‘do nothing Baptists,’ ”

“ But it speaks much for the docility with which the truth is received by the people in this section of our country, that these errors are almost invariably relinquished upon a faithful representation of their incompatibility with the plain requirements of the Gospel. While advocating the claims of the Bible Society, I have embraced every suitable occasion to enforce the principle upon which it makes its appeal to Christians.

“ God might have spread his Gospel, just as He might have fed His poor, without their agency or co-operation. But mainly for their good, for their moral discipline, to enable them to taste the sweetness of a double blessing, in infinite tenderness, He laid the duty upon them, and it is one of continual obligation while there is suffering to be relieved, or while there is a destitute section of our own country, or a Bible or a preacher required in a foreign land.”

“ I have been in Boonville but a few days, yet I have seen much of it and the surrounding country.

It contains 8,000 inhabitants, and is rapidly increasing in population and wealth. It is finely situated upon an elevated piece of table land 150 feet above the river and commands as far as the eye can reach, a succession of beautiful prospects; distance from St. Louis is 200 miles, about a day's journey by steamboat with the current of the river. Within six miles of the place is the farm of Mr. J. Bull, the brother of my old and esteemed friend G. W. Bull, Esq., of Baltimore. I spent two days under his hospitable roof.

“In traveling over different parts of this State, I have been again and again impressed with the riches of a land teeming with the prodigality of nature. Man has sought out many inventions, and among others, the gloomy ‘theory of population’ that in the order of Providence a wise Creator has commanded his creatures to increase and multiply, and denied to his industry, an increase of food corresponding to his multiplication. A glance at the fertile valley of the Mississippi would suffice to dispel an illusion depressing to man and dishonoring to God. In extent it is one third as large as Asia, and nearly half the size of Europe. It is estimated that a population of 230 to the square mile, similar to that of Great Britain, would give to this valley 345,000,000 human beings, or one-half the present estimated population of the whole world. Of the appearance and fertility of this vast domain, so highly favored by Providence, in what terms shall I speak? Thousands and tens of thousands of acres, beautifully diversified with wood and meadow, as yet untouched by any implement of husbandry, and now clothed in the rich luxuriance of summer, continue to meet the eye, apparently inviting the enterprising and industrious to enter in and reap the reward which is sometimes denied them, amid the competition and vicissitudes which prevail among the crowded population upon our Atlantic seaboard. Look at our large cities! How full of



temptation! How prolific of crime! How completely the masses seem consigned to hopeless poverty, bequeathing to their offspring the same legacy of ill-requited toil. The fiat has been pronounced, that by the sweat of our brow we shall eat our bread, and no one can deny either the wisdom or the justice of the decree, from which it is vain to seek an exemption. But I am satisfied that the industry and toil expended in the populous parts of our country in supplying the merely animal wants of our nature, would be sufficient here to attain this object, and at the same time to enable a parent to behold his children growing up to usefulness and independence. \* \* \*

“Yours very truly,

A. MACLAY.”

According to Wheeler's History of Congress, during the year 1847, Dr. Maclay, then in the 72nd year of his age, traveled on horse back a distance of some four or five thousand miles while in the discharge of his duties as agent for the Bible Society. At which time he was in the perfect enjoyment of his mental and bodily faculties. These journeys were made without any attendant or companion, except for those friends along the route joining him for short distances.

In the fall of the ensuing year, while abroad on his accustomed journeys, his beloved wife was taken ill, and passed away the 20th of September, 1848, before he could reach her. She had been his life companion for forty-six years and was the mother of twelve children, of whom nine survived her.

The “Baptist Memorial” for 1849, has an article called “Sketches of New York Baptists.” The

Second Quarter of the 19th Century—Referring to the Hudson River Baptist Association, it says:

“In the former, at that date, the prominent pastors were Archibald Maclay of Mulberry Street, Howard Malcom of Hudson, C. G. Somers of the South Church, Lewis Leonard of Albany, Leland Howard of Troy, Rufus Babcock of Poughkeepsie, and Spencer H. Cone of Oliver Street, who had just succeeded the venerable and beloved John Williams, after having co-operated with him in the labors of the pulpit for two years preceding. In the same minutes is found an affecting obituary notice of this eminent servant of God who had shortly before been called to his heavenly rest, on the 22d of May, 1825. The circular letter is a solid and substantial document of some thirteen pages long, written by Father Maclay—then, however, in the vigor of his days—upon the nature of the Kingdom of Christ.”

“For fourteen years,” writes a brother clergyman, “Dr. Maclay acted in the service of the American and Foreign Bible Society. He endured privations, hardships and toils almost incredible, when his age is considered. But he had been endowed by God with a hardy constitution, which he had cherished and strengthened by habits of uninterrupted temperance.”

Referring to his efforts in behalf of the revision of the English Bible, Rev. Thos. Armitage, in his History of the Baptists, says of Dr. Maclay:

“For thirty-two years he was the faithful pastor of the Mulberry Street Church, and left his pastorate at the earnest solicitations of the American and Foreign Bible Society, to become the general Agent. In

this work his labors were more abundant than they had ever been, for he pleaded for a pure Bible, everywhere, by address and pen, with great power and success. In Great Britain and in all parts of the United States and Canada he was known and beloved as a sound divine and a fervent friend of the uncorrupted word of God."

Father Maclay was unquestionably, the pioneer advocate of a bible re-translation. He was the first minister to point out the errors of King James version and demand a revised scripture.

"Appleton's Cyclopedia of American Biography," in an article entitled Archibald Maclay, says: his views of revision were not at first generally accepted even by his own denomination, but he was successful in securing co-operation. He procured the subscription of large sums for that purpose."

In consequence of the action taken by the American and Foreign Bible Society regarding the revision of the scriptures a movement was inaugurated on the 10th of June, 1850, at a meeting in the Baptist Tabernacle Church, Mulberry Street for a new version of the English Bible, under the name "American Bible Union," and the following officers were chosen :

The organization of the American Bible Union was effected August, 1850, with S. H. Cone as President, and Dr. A. Maclay as first Vice-President. The latter also became a Life Director by paying \$100, and was created an Agent as well.

According to the "Bible Union Quarterly" of 1851 :

“Bro. A. Maclay, one of its original projectors, Vice-President and Manager of the institution, in a letter published with the Annual Report, after the Society had been adopted by the Convention at Philadelphia, states that, ‘Its object is to give faithful translations of the Bible to the nations of the earth without any human addition, diminution or concealment.’ ”

On the 28th of June, the same year, he had accepted the agency of this new society in the letter addressed to Dr. Cone here inserted :

“New York, 28th June, 1850.

DEAR BROTHER CONE:

The God whom we love and serve, in the gospel of His Son, has preserved our lives, and I trust, in some measure, our usefulness in maintaining and defending His truth to a good old age; while many of our companions and associates in the ministry have been removed from the field of labor, to enter into that rest which remaineth for the people of God. It affords me great pleasure to reflect on the intimate and delightful intercourse which I have enjoyed with yourself and your predecessor in the ministry, in this city, the venerable John Williams; and with other excellent brethren with whom we were associated. There has been a cordial union of spirit and of action in all the great measures in which we have been engaged to advance the kingdom of our Lord. In the great conflict which we had in the American Bible Society with our pseudo-baptist brethren, we were placed in the minority, for all the different denominations combined against us; yet we remained unterrified by our adversaries, boldly maintaining, that the inspired originals were the only standard to the translators of the Sacred Scriptures, and that all their trans-

lations must be made, not in conformity to the jarring views of the different sects and parties embraced in that Institution, but in exact conformity to the inspired oracles of God. We were nobly sustained, with a very few exceptions, by our Baptist brethren in England and America, in maintaining the great principle, that the Bible ought to be faithfully and completely translated into all the languages of the nations, without human addition, diminution or concealment. We maintained, with the great body of our denomination ministers and people, that all men ought to have the Bible in their own mother tongue, unmutilated and undisguised. Our opponents charged us with great inconsistency in maintaining and defending the principle, that *baptizo* and its cognates ought to be faithfully translated in all our versions in heathen lands, while we continued to circulate the common English version, in which the words relating to the ordinance of baptism are transferred and not translated. We felt the force of the objection, but replied that we had no hand in making our present English version; it was made by Episcopalians to our hands. We thought, however, that great injustice was done to the truth of God, and to us as a denomination, in concealing, by non-translation, from the great mass of the people for whose benefit the translation was designed, the true and full meaning of the original words relative to the ordinance of baptism—giving them to the people in a language which they did not understand instead of plain English. We then said most solemnly that the day might come, and we hoped was not distant, when the Baptists would give to the world a new or revised version of the Scriptures in the English language, which in our judgment was greatly needed; allowing the great Teacher to speak to the people in their own mother tongue, in the great commission,—‘Go, disciple all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit.’ I had long before that been convinced of the desirableness

of a new or revised version of the English Scriptures; and from that time to the present my mind has been more deeply impressed with its importance. I had, in the course of my ministry, expounded the whole of the New Testament and considerable portions of the Old Testament, examining carefully every chapter, and every verse; and all my experience satisfied me that a revision ought to be made, and the errors of our common version corrected. This conviction I have not only felt, but often avowed both publicly and privately for the last fifteen years.

My reasons for desiring a revision are by no means confined to the ordinance of baptism; for although the common version has many excellences, from which I would not detract in the slightest degree, it has also many defects, and some serious ones, I am well satisfied, that have no relation to the ordinance of baptism; defects which ought to be remedied and not perpetuated.

I had always hoped that the American and Foreign Bible Society would ultimately undertake the work of revising our English version. I think that a Bible Society is the proper body to perform such a work, or to secure its performance. It should be done by men of the highest standing for learning and piety that can be obtained in the world,—men thoroughly versed, and critical students in the Scriptures. It should be deliberately and thoroughly done; and when it is done, if any error can be pointed out by friend or foe, it should be at once corrected; until a version is obtained as nearly like the original as honesty of purpose, and human ability and industry, aided by the Holy Spirit, can make it. But there is no body to which the charge and direction of the work belongs so appropriately as to a Bible Society.

The principles upon which the American and Foreign Bible Society was founded, and which have been carried into effect in respect to all our translations in foreign languages, will be approved by posterity, and stand the test of the judgment seat of

Christ. I have ever anticipated with joy that that noble Institution would apply the same principles of translation to the English language, taking proper steps to secure a new or revised version, which should without detracting from the excellences of the one in common use, remedy its acknowledged defects and errors. And I cannot doubt that such revision would be approved of God and commend itself to the consciences of good men. But as it is declared in the resolution passed at the late Anniversary that 'it is not the province and duty of the American and Foreign Bible Society to attempt on their own part, or to procure from others, a revision of the commonly received English version of the Scriptures,' I am now compelled to relinquish all hope that that Society will ever take any steps to secure this desirable object. That Society has always been very dear to me. I have labored hard, and risked my life to promote its prosperity. I have also contributed what I could from my limited means towards the grand object of giving to the nations the pure unadulterated word of God. Nor do I regret what I have done. I only wish I had had it in my power to do more. For, although I have been disappointed and grieved by the recent movement of the Society, in refusing to take any measures towards the work of revising the Scriptures in English, and in declaring that it was beyond its province ever to perform or procure such a work, yet I feel no hostility towards the Society, and shall most cordially and cheerfully do what I can consistently to promote its original and legitimate object—the distribution of God's word, plainly and completely translated into all the languages of the world.

I am decidedly of the opinion that as the American and Foreign Bible Society declined the work of correcting our common English version, it was necessary to form a new Society with this special object in view; and I feel gratified, on examining the Constitution and Address of the *American Bible Union*, to find its principles and provisions so well

adapted to the work which the Providence of God has thrown upon our hands. I love *union* on Bible principles. 'There is one body and one Spirit, even as ye are called in one hope of your calling; *one Lord, one faith, one immersion*, one God and Father of all, who is above all, and through all, and in you all.'

The only effectual way to secure Christian union is to be of one mind with God, and one mind with Christ; and then we shall be of necessity of one mind with each other. And a correct and complete translation of God's word must tend greatly to produce this union. I have long been convinced that the immersion of infants in the Greek church, and the sprinkling of infants in the Roman and Protestant churches, are the grand barriers to Christian union. Christian union must be founded in the truth. It must be a holy union, a union of which Christ is the centre. It must be the unity of the Spirit in the bond of peace. The fruits and effects of such a union, founded in, and promoted by THE TRUTH, will be most blessed.

It was once in my heart to devote my life to the missionary work in the East Indies, but the Providence of God diverted me from that field of labor; and perhaps I have been enabled, through His abundant goodness, to do even more for the heathen by collecting means to send them the Holy Scriptures, than I could have done by spending my life among them. And my heart is still most deeply interested in the Bible cause; and I shall cheerfully continue to labor for its promotion, although far advanced in years, while life and health remain.

I intend by this to signify my acceptance of the appointment as an Agent which the Board of the American Bible Union has kindly tendered me; and I trust the God of all truth and grace will abundantly bless our endeavors to obtain the requisite means, to procure faithful versions of his word, and to circulate the Holy Scriptures among all nations.

I am, my dear brother, in the bonds of the gospel.

Affectionately yours,

ARCHIBALD MACLAY."



## CHAPTER X.

SECOND ANNIVERSARY AMERICAN BIBLE UNION—VICE-PRESIDENT'S ADDRESS—VISITS BRITISH PROVINCES—LETTER FROM ST. JOHN, NEW BRUNSWICK—DR. MACLAY'S REPLY—ACADIA COLLEGE—THEOLOGICAL EDUCATIONAL SOCIETY OF CANADA—MACLAY COLLEGE—"TABERNACLE."

*1851—1853*

The second anniversary of the American Bible Union was held in the First Baptist Church, Broome St., N. Y., October 2nd, 1851, when Dr. Maclay, addressed the meeting, saying :

Mr. President :

It affords me great pleasure to meet with yourself and the other friends of the Bible cause assembled on this occasion. Since your last anniversary, I have visited fifteen States of the Union and the Canadas, meeting in the course of my journey, with many churches, associations, and State Conventions, where I have had favorable opportunities of presenting the objects of the American Union. The preservation of my life, the favorable state of my health, the opportunities of usefulness to the cause of Christ—the success which has attended my labors—the kind reception I have met with from the ministers of the Gospel, and the churches of the South, demand from me unfeigned

gratitude to the God of the Bible, and also to my Christian brethern, &c.

Dr. Maclay closed the exercises with a benediction.

Another minister writing about him at this time (1851), paid the following glowing tribute to his powers of oratory:

“His elocution is easy, his voice loud and sonorous, his manner grave and earnest, and these gifts, which have often invested with dignity what is trite and commonplace, are of still higher advantage in connection with a subject the most momentous that can engage our attention.”

“Accompanied with the consciousness on the part of the hearer, of the sincerity and great labors of this good man, they have often enabled him to produce impressions more lasting than any which could have been attained by the most graceful oratory. On one occasion while discoursing on the shortness of life, and of the many who were gliding along its current in an exclusive pursuit of its gaities and pleasures, he suddenly exclaimed, in a voice in which pathos and indignation were wonderfully blended;”

‘But oh! Ye gay dreamers of gay dreams,  
How will ye weather eternal night when such  
Expedients fail?’

No one who heard can ever forget it.”

The Rev. Jonathan Bastow, of the Murray Street Baptist Church, Peterboro, Canada, writes:

“Dr. Maclay’s friendships were exceedingly strong. When he once admitted a man to his heart

he never cast him, unless he found that he had been deceived in regard to his integrity. Hypocrisy he could not endure in any form. But it pained him exceedingly to find himself deceived. He had a very large charity for men who sincerely differed from him on truth and duty.

Hence when he left the American Bible Society to work for the Bible Union there was no rupture in the friendships he had formed in the old society. He was a very stanch Baptist, but he had many ardent friends in all the denominations. The picture of love given in I Cor. 13: 4-7 he beautifully exemplified."

He continued his travels for the support of the new organization, visiting in the Fall of 1852, the British Provinces again, and spending three months there, including tours in Cumberland and Colchester counties, Nova Scotia, and Westmoreland and Albert counties, New Brunswick, on which occasion he received the following:

LETTER TO DR. MACLAY.

SAINT-JOHN, N. B., OCT. 20TH, 1852.

*Rev. and Dear Sir,*—Permit us on the eve of your departure, to express in a few words our heartfelt gratitude to the Giver of all good for his having guided your footsteps once more to this part of his vineyard. Your visit to these Provinces in 1845, made a deep impression upon many minds, and endeared your name to the hearts of thousands. We were, therefore, quite prepared to hail your present visit with peculiar interest and delight.

Your private intercourse with ministers and people, and your public exhibitions of God's truth, have greatly comforted and edified the churches,

and stimulated them to renewed diligence in the Lord's work.

If you find the Baptists of these Colonies carefully abstaining from adopting any measures, which would tend to rupture their Christian fellowship or disturb the harmonious working of their churches ; we trust that we may, without boasting say that you find them also adhering with unwavering fidelity to the *self-evident principle* that *God's Book* should be *faithfully translated* into the *vernacular tongue* of all nations, and be given by the Church *pure and unmutilated* to all the sons of men. So that all may read in their tongue, all the *utterances* of God to *man*.

The last twenty-five years of your life have been devoted to the advocacy of this principle, and we greatly rejoice in the success which has attended your labors, both in the old and in the new world.

We should feel gratified, should your opportunities allow you, to present again to our minds the statements which you have made to the Churches in these Provinces, in commending the objects, which occasioned your visit to them at this time.

You have been the honored instrument of aiding largely in giving birth to the *American and Foreign Bible Society*, to the *Bible Translation Society* of England, and more recently to the *Bible Union* of America ; and also in advancing these Institutions to their present state of commanding influence in the religious world. The name of ARCHIBALD MACLAY is indelibly written in the constitution and progress of these Societies, and as their history is read by the future generations, that name will appear illustrious in the light of their rising glory, and final triumphs.

The Baptists of these Provinces feel especially indebted to your disinterested labors in behalf of Acadia College ; and you will henceforth be remembered by us as one, who came to our aid at a time of pressing necessity ; and whose successful exertions have nobly contributed towards placing that Institution of learning upon an immovable founda-

tion ; and we take this opportunity of tendering to you our cordial thanks for your valuable services in a cause, so dear to all, and so closely identified with the prosperity of our Churches.

We cannot but deeply regret that you are so soon to leave us ; but we can assure you that you will be followed by the sincere affection of many Christian hearts, who will not fail to offer their fervent prayers for your safe return to your family, and that the Divine benediction may continue to rest upon your efforts in the Redeemer's cause, until you shall hear the plaudits from His own gracious lips, "Well done good and faithful servant, thou hast been faithfull over a few things, I will make thee ruler over many things ; enter thou into the joy of the Lord."

Yours, affectionately in the truth,

SAMUEL ROBINSON, Pastor of Brussels-St. Ch.

EDWIN CLAY, Pastor of the Carleton Church.

E. N. HARRIS, Seamen's Chaplain.

I. E. BILL, Pastor of the Germain-St. Church.

B. SCOTT, Pastor of the Portland Church.

ROBERT THOMSON, M. A., Editor of the *Christian Visitor*, and others.

To which the Doctor replied the following month with the annexed portion of this letter.

DR. MACLAY'S CORRESPONDENCE.

NEW YORK, NOV. 10, 1852.

BELOVED FRIENDS:—It affords me inexpressible gratification to remember the cordial reception and kind treatment I have received from the friends of the Bible in the Provinces, and to read in your letter another expression of the same regard. It is gratifying, not only on account of the unfeigned friendship which has been shown for me personally, but much more on account of the interest and godly devotion manifested in the Bible cause, which I have been laboring to promote for many years.

You have referred in your letter to the effort, recently made to complete the endowment of Acadia College. You are aware I was embarrassed, on the one hand, by a strong desire for its success, and on the other, by a reluctance to engage in it, even for a brief period, to the exclusion of the main object of my visit to your Provinces. But in view of the jeopardy in which the College was placed, and of the unanimity with which you requested me to present the subject to the Churches, as expressed in the resolutions of the Western Association at Prince William, and subsequently at the convention at Sackville, I could no longer hesitate. It is, however, but just, to say, that whatever aid I may have been enabled to render the Institution, is attributable to the manner in which the appeal in its behalf was responded to by ministers and churches, and to the personal exertions of Rev. John Francis, who accompanied me in Cumberland and Colchester Counties, Nova Scotia, and of Rev. Isaiah Wallace, who performed the same service in Westmoreland and Albert Counties, New Brunswick. The sum subscribed in four weeks amounted to \$16,522, and the further sum of \$2,000 may be considered as in part secured.

Your contributions in aid of the cause of the Bible Union, during the three months I was in the Provinces, amount to \$4,797.97.

I thank you for the privilege of addressing you in behalf of that cause furnished by this occasion. And I shall improve the opportunity with deeper interest, and more at large, on account of its being, in all human probability, the last one that I shall ever enjoy. The Lord has graciously spared my life, and blessed me with health, so that I have been enabled to labor cheerfully and without interruption in this delightful work, beyond the ordinary period allotted to man; but I am admonished that my days are now almost numbered. It is scarcely probable that I shall be able to visit the churches of the Provinces before I go hence. I certainly cannot

calculate on such another privilege, therefore it affords me the greater pleasure to have the opportunity of presenting to your minds the importance and blessedness of giving to all nations the precious word of God in their own tongue without human addition, diminution, or concealment.

My own heart was deeply interested in the missionary cause at a very early period of my life, and had the hand of Divine Providence opened the way, I should have become a missionary to the heathen. But I was not permitted to labor in that field; yet I have always felt that next to the preaching of Christ crucified to nations benighted, was the work of diffusing the light of divine truth by the distribution of God's holy word faithfully translated into all languages. And now that I am approaching the time of my departure, the wants of the church and the world, with their entire dependence upon the word of God for sanctification and redemption, seem to magnify the importance of this work greatly beyond anything that has ever appeared to me before.

I shall be most happy, if it is possible for me to impart to you such views of the claims of this cause as shall secure your hearty and never ceasing co operation. \* \* \*

The outlines of the life of Doctor Maclay in the city of his adoption, and the organizations which came into existence during his pastorate and with which he was more or less associated, constitute practically a history of the Baptist denomination in New York during the early decades of the past century. However, this clergyman did not confine his sphere of duty to his city or even the United States, but in addition to his labors in the mission field, took a great interest in the educational circles of Canada.

The annexed extracts from the life of Rev. R. A. Fyfe, by J. E. Wells, M. A., contains the history of the formation of a Canadian Baptist Theological Seminary, and Dr. Maclay's connection with it: These particulars are also to be found in the Canada Year Book of the Baptists (Historical Number) for 1900.

"A new impulse was given to denominational enterprise by the formation of the Regular Baptist Missionary Society of Canada. At the first annual meeting of this society, held in Toronto in October 1852, a Committee on Education presented the following report, which was adopted:

"Your committee, being deeply convinced of the necessity and practicability of an institution for the education of young men for the work of the ministry, and, at the same time, knowing the facilities (after an arduous struggle) afforded in the Toronto University, for the attainment of a thorough literary education, to persons of all denominations, do strongly recommend our denomination to aid young men in enjoying its advantages, But as this merely embraces a literary education, they further recommend that steps be immediately taken to procure an endowment for a theological institution; and they suggest that the sum of ten thousand pounds be raised for that purpose (to provide for the professors, literary, and other incidental expenses), provided that no subscription be paid until at least £5,000 be subscribed.

"Your committee, under the circumstances, are happy to report that to aid them in this most desirable undertaking, Dr. Maclay's services might



be secured. Indeed, they are given to understand that he has all but offered his services for the purpose. Your committee, therefore, recommended the convention forthwith to invite him to engage in this important work.

“Your committee also recommend that a committee be appointed to carry out the object of this report, and take any other steps which they may deem necessary or desirable to make temporary provision for the instruction of young men.’

“In pursuance of this recommendation a committee was appointed to open negotiations with Dr. Maclay, or otherwise provide for securing, if possible, an endowment for a Baptist theological school in the Province. This committee held a meeting at Hamilton in November, 1852, at which an agreement was made with Dr. Maclay to undertake the work. This venerable brother, who was a famous collector and an enthusiastic friend of ministerial education, not only at once consented to undertake the work, but generously offered to give his services gratuitously and to commence the list with a subscription of \$100 on his own account. The object, as stated by the committee, was the establishment of a theological school only, they being unanimously of opinion ‘that it is no part of their duty as Baptists to provide a school for classical or professional students.’ It was provided, though somewhat ambiguously, that the subscriptions should hold good on condition that no less than five thousands pounds be subscribed. Another peculiar feature of the scheme, which afterwards gave rise to some trouble, was a provision for

cumulative voting, a subscription of \$100 entitling the subscriber to one vote; \$200, to two; \$400, to three; \$700, to four; and \$1,000, to five votes; with an additional vote for every \$500, so long as the number of votes held by any one subscriber did not exceed ten, which was fixed as the largest number of votes to be cast by any one individual. Rev. James Inglis, Rev. Dr. Pyper, and A. T. McCord, Esq., were appointed a sub-committee to complete arrangements and assist Dr. Maclay in carrying out the financial part of the scheme.

“The canvass was pushed with vigor and apparent success. A meeting of subscribers to the Endowment Fund was held in Toronto in February, 1853, at which ‘The Regular Baptist Theological Education Society of Canada’ was organized and a constitution adopted. Dr. Maclay had ‘succeeded in raising a sufficiently large amount on subscription to *more* than endow one chair,’ and good hope was entertained that the churches still unvisited would swell the sum to a figure which would suffice for the endowment of a second. The committee appointed to examine Dr. Maclay’s subscription book reported contributions to the amount of £5922,9s. 8d.

“The next step was to appoint a President and set the college in operation. Dr. Maclay himself was in the first instance elected, no doubt unanimously. He accepted the appointment, but was for some reason unable to give himself to the work, and being called on by the Executive Committee in January, 1854, to prepare to enter upon his duties in April of that year, the result was his resignation.

Then the real difficulties of the managers commenced."

It is conceded by Mr. Wells that "Maclay College had failed more through lack of a suitable man on whom all could agree for President, than from any other cause."

In 1853, the Baptist Memorial, has the following news item, "the old church edifice in Mulberry Street, so long occupied by the Tabernacle Baptist Church, of this city, has been completely torn down and dwelling houses erected on the site."

This old church, built in 1810, and rebuilt and enlarged in 1817, was organized in 1839, as the "Tabernacle Church" by a union with the West Baptist Church, and became the property of the Oliver Street Church, the latter liquidating a mortgage of eleven thousand dollars and renewing and repairing the structure at an expense of one thousand dollars.

Rev. Beniah Hoe, was the pastor for nearly a year, and was succeeded by Rev. Mr. ~~Eseiti~~ 1839-1843.

On the 1st of January, 1844, Rev. Edmund Lathrop, of Beaufort, S. C., became pastor, and continued in the pulpit for six years, until the church moved, December 22nd, 1850, to the new building on Second Avenue near Tenth Street. The original dedication of the old church in 1810, by the Rev. John Stanford, D. D., is thus recorded in his life:

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NOTE.—Rev. John Stanford, was born Oct. 20th, 1754, in Surrey, Eng. and came to this country in 1786, and opened an academy and preached in New York City. Besides preaching he acted as chaplain without compensation for the N. Y. Hospital, the Military Hospital and City Hospital and Prison, the Alms House, Institutions for Deaf Mutes, and Magdalene Hospital, Orphan Asylum and Lunatic Asylum. He died in 1834, greatly mourned by the city, where he had labored so disinterestedly.

*Reverts*

“On the Lord’s day, July 8th, he preached a discourse at the opening of a new house of worship, under the ministry of the Rev. Archibald Maclay. The text was Psalm CXVIII-25, ‘O Lord, I beseech thee, send now prosperity.’ The congregation was very large, and appearances indicated a high state of spiritual and temporal prosperity.”

## CHAPTER XI.

FIFTH ANNIVERSARY BIBLE UNION—NARRATIVE FROM LECTURE OF REV. J. BASTOW—MEETING DR. MACLAY AT RAWDEN COLLEGE—LETTERS OF DR. MACLAY WHILE ABROAD—BIBLE UNION COLLECTIONS.

1854—1855.

The fifth anniversary of the American Bible Union was held on October 6th, 1854, in New York City, when elder John Young, of Baltimore, Md., offered the following which was unanimously adopted:

*Resolved*, That the European tour which Rev. Archibald Maclay, D. D., is now making, to promote the interests of the American Bible Union, should enlist the sympathies and prayers of truth-loving Christians, throughout the world—giving thanks to the God of the Bible for enabling His venerable servant, at his present advanced age, to traverse the broad fields of Europe and America in behalf of the glorious cause."

As related in his address, Dr. Maclay visited Great Britain in the Summer of this year, and then went to Hamburg to see Dr. Oncken.

During this tour Dr. Maclay became acquainted abroad with a young man named Jonathan Bastow, now a respected and highly esteemed Baptist clergyman, who writes;

"All I am, and what I am, I owe to your grand-

father, 'Father Maclay,' who met me a poor boy in England—brought me to this country—gave me an education, and prepared me for the ministry, as contained in the following narrative, from my lecture 'From the Coal Mine to the Pulpit.' "

"I was born in Bradford, Yorkshire, England, in December, 1835. My father was a coal miner. He kept a small tavern, or rather my mother kept it for him, while he was at work during the day.

At eight years of age, I began to work steadily down in the mine, and continued to work there till I was fifteen years of age.

At thirteen years of age the current of my life was turned by a little incident. I was sent for some milk to the house of John Cole, a deacon of the Second Baptist Church, of Bradford. He was well-to-do, had a fine, cultivated, Christian family. One of his daughters, then a Christian, I should think about 16 years of age, came to serve me. I shall never cease to think of her with gratitude and love, she stared at me with amazement. I had only two articles of clothing on—pants and a shirt. Both were covered with the filth of the mine. The sleeves of the shirt were torn off to the elbow, and had not been washed for weeks. The pants were made for my brother and of course did not fit me at all. Both were worthless except to cover my nakedness. She asked 'Where do you live?' I told her 'Near by.' 'What do you do?' 'I work in the coal pit.' 'Do you go to Sunday-school?' 'No.' 'What do you do on Sunday then?' 'I lie in bed.' 'Why do you lie in bed?' 'Because I have no clothes except these and I would not be seen in the

streets with them on Sundays.' 'Is that the only reason?' 'Yes.' 'Would you go to Sunday School if you had clothes to go in?' 'I would be glad to.' 'Well, then, come here next Sunday morning, and I will furnish you a suit.'

On the first Sunday of May, 1851, I was baptized into the Second Baptist Church in Bradford by the pastor, the Rev. J. P. Chown. I was then a little over 15 years of age.

After I began to preach and before I was baptized, I made a resolute determination that I would get out of the coal mine. I felt that this was indispensable to self improvement and usefulness to others.

The obstacles in the way of getting out of the mine, however, were mountainous. Then the real battle of life began. At least, the battle for the supply of my daily wants. I had two dollars a week in the mine but the best I could get out of the mine was one dollar and twenty-five cents. While in the mine I lived and worked with my brother, six years older than myself. I was essential to him in the mine, and of not a little value in the home. Every miner must have a boy to convey the coals to the mouth of the mine, and with the vein of the coal from thirty to thirty-three inches thick, as it was there, the smaller the boy, the better, if he was intelligent and strong.

As soon as I got out of the mine, I entered upon a desperate religious struggle. Infidelity was rampant in the town at that time. More so than at any other time in the history of the town. There were many public discussions between avowed atheists

and Christians. Almost all the persons in the warehouse where I worked were avowed atheists. Everything connected with the Christian religion was called in question and seemed unsettled. These men seemed to me more intelligent in their atheism than I was in my Christian faith. They appeared respectable, learned, logical and moral. Most of their arguments were wholly new to me and seemed unanswerable. The desperate forms of wickedness that I had seen in the mine never perplexed me for a moment, but this apparently intelligent, respectable and well-dressed infidelity staggered my faith. A wave of doubt swept over my soul. It shocked my faith in the Bible, in prayer, in Providence and darkened my hopes of heaven for a time. Fortunately, I had a very wise, capable, and scholarly Sunday-school teacher at that time. By his counsels, sympathy and arguments, and by the books he recommended me to read, I was wonderfully helped.

At 17 years of age I gave up the trade I had begun to learn and went to work as a servant man at Horton College, then located in Bradford, now called Rawden College, located at Rawden near Bradford, in the hope that there I might see my way to get an education. I had several plans for carrying out my purpose when I should come to be 21 years of age. One was to go to Australia, to either dig gold or keep sheep, till I should have saved enough money for a college course somewhere. But the Lord's ways are better than ours. He can build castles upon the solid ground far better than those that we build in the air, so it was in this case.



In January, 1855, Rev. Dr. Maclay came to visit Horton College, and stopped with Rev. James Ackworth, LL. D., President of the college. He was then on a tour through Great Britain in the interests of the Bible Union of New York City. It was my duty to go with him to the railway station to direct his course and carry his baggage. It is usual for a person in my vocation, rendering that kind of service in England to walk a little distance behind the gentleman. But I knew that he was from America and therefore a freer intercourse was allowable with him. I, therefore, walked by his side and began to talk with him to see if he cared to be sociable. I said, 'I understand you are from America?' He replied, 'Yes.' I asked, 'Did you ever hear John B. Gough?' He said, 'Yes,' several times.' I said, 'What a wonderful orator he is.' I found from this that he was disposed to be talkative and I asked, 'What sort of country is America' He replied, 'Very good;' I asked, 'Can a young man do better for himself there than here?' He said, 'I think so.' I said, 'I want to make the most of myself. I have often thought that I would try my fortunes there.' He asked me if I was a Christian. I said 'Yes.' He asked 'What can you do, and what do you want to do?' I replied, 'I would like to work at something that would give me an opportunity to improve my mind while at work and then to study as much as possible in the evenings. He wanted to know what I had already learned. He asked for a specimen of my penmanship, tested me in spelling, and questioned me about the books that I had read.

When we got to the station he said, 'This conversation has been very interesting to me, in a few more weeks I shall be back to town and preach in one or both of the Baptist churches and I shall want to see you again and talk to you more at length.' I went home with new hopes. It seemed as if I had met the man through whom the desires and prayers of my life might be fulfilled. In about six weeks he returned according to promise. He preached in the church to which I belonged and took up offerings for the Bible Union. I tried to see him at the close of the service but was hindered. I tried to see him again at the close of the evening service, but was unsuccessful. At the Monday evening prayer meeting I made my offering and told the doctor that I would like to walk home with him, but the man at whose house he was stopping would not allow me to do so. On the Wednesday following he took dinner at the College. I asked the President to let me see the Doctor before he left but that request was not granted. My heart sunk within me and I felt confident that nothing from that source could be expected. On Saturday morning, however, of that week the Doctor sent me a letter which read thus: 'My dear Brother, (I had not been addressed as brother before, and that touched my heart), I leave town this afternoon and I want to see you before I go. Come, if possible, I asked to be excused from my work and went to see him. The venerable man met me at the door. He said 'I have been thinking of you all the week.' 'Have you,' said I, 'then I hope you have been thinking something good about me.' Smiling, he

said, 'I think I have. I have been thinking of taking you to America with me and giving you an education of eight years for the ministry in Madison University.' I was overwhelmed. My tears flowed. My heart melted within me. I could not speak for some time. As soon as I could I said, "I thank you with all my heart. This is the answer to my prayers for years." 'But,' he said, 'if you are pleased, why are you crying? people only cry when they are sad.' 'But,' said I, 'I cry when I am extremely sad or glad.' His emotions were soon almost as deeply stirred as mine. He said, 'I have been inquiring about you from your pastor and deacons, and the President of the College, and they said that they intend some day to make a minister of you, but they say that your early adverse circumstances will put you to great disadvantage if you get your education here. So I have made up my mind to take you with me.' He said, 'When I was about your age I wanted to study for the ministry but I had no means or friends to provide for such a luxury.' Robert Haldane, of Scotland, sent for me and said, 'I have learned that you want to study for the ministry, but have not the means to pay your way. I would gladly provide the means for your education.' I said I would like exceedingly to accept your kind offer, but I have my widowed mother to care for, and do not see how I can.' Mr. Haldane replied, 'I will support her too, as far as necessary," which he did. 'Now," said Dr. Maclay to me, 'I am nearly eighty years of age and I have never seen one whose circumstances so nearly resemble mine then as yours, and I feel bound to

you and to God to do for you what Robert Haldane did for me.'

So arrangements were made for me to come to New York. I sailed Oct. 21st, 1855, and landed there in November 21st following. I met the doctor there soon after landing. He was as earnest and cordial in his bearing as ever, and immediately set to work to provide for my education. He took me to Deacon Wm. Colgate's house to spend the first night. The deacon gave me a scholarship which amounted to \$70 a year. When the Deacon died his son Robert Colgate of the same city was solicited by Dr. Maclay to continue to give me a scholarship for the rest of my course of study. This with \$50 annually from Deacon Peter Balen for the last three years of my course, constituted my support during the eight years study at Hamilton. I graduated from the Academic department in 1857, and from the College in 1861, and from Theology in 1864."

The following letters were written by Dr. Maclay to his protege, while both were in Great Britain. They illustrate his deep solicitation for this young man, and his constant anxiety for his welfare both spiritual and physical.

13 CANNING ST., LIVERPOOL,  
February 3rd, 1855.

"Let me beseech you to read the Scriptures with diligence daily and to be earnest in your supplications to God for wisdom from on high to direct you in your future course. Seek to possess a spirit of deep humility, of ardent love to Christ and the souls of men and embrace opportunities of doing good to the utmost of your power. Consult your pastor and

other good men as to the best modes of employing your time. Be faithful in fulfilling the duties which devolve upon you in the family of Dr. Acworth and if you have his approbation and that of your pastor and the Church to which you belong there will be no difficulty in securing you the best advantages in America at comparatively little expense. I will endeavor to arrange it, if everything be satisfactory on your part, that your expense in your passage to New York will amount to a small sum indeed."

Yours truly,

A. MACLAY.

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7 DEAN STREET,

PORTLAND SQUARE,

BRISTOL.

"MY DEAR SIR:

I intend to leave Bristol to day and to go directly to Liverpool, with a view to make an arrangement for my own passage and also for yours to America.

I shall then proceed directly to Scotland, were I shall probably spend not less than two weeks with my relatives, as it is probable that I shall never be able to see them again in this world. If you intend to go with me to our wooden country and share with us in our trials and comforts, please to hold yourself in readiness to leave, in three or four weeks.

I shall be glad to hear from you, as soon as convenient, perhaps it will be best for you not to make any arrangement as to the funds you may have to take with you until you hear further from me. Please to state to me the precise amount that you expect to take with you. I think I can arrange the matter satisfactorily for you. I have not heard from America whether my son has been able to make any arrangement with the Collins line for you or myself, but perhaps I may be able to hear before we leave, which will not be sooner than three or

four weeks. Please address to me care of Dr.  
Maxwell,

57 RENFIELD ST.,  
GLASGOW.

I am, my dear sir,

Very faithfully yours,

A. MACLAY."

"13 CANNING St., LIVERPOOL,

February 24th, 1855.

MY DEAR BROTHER :

I duly received yours of the 13 Inst. and regret that I have been so long in answering it. I cordially approve of the conclusion to which you have come of not remaining in Great Britain till you are of age, but of preparing to go out to America as soon as practicable. In the meantime I wish you to prosecute your English studies with diligence as far as fidelity to your employer will admit. In every situation in which God has placed us, fidelity to those by whom we are employed is a Christian duty that must never be neglected under any circumstances. If you have the confidence of your employer, of your pastor and of the Church with which you stand connected there will be no difficulty in securing for you a first-rate education. If in their opinion, God has called you to the ministry of the word, and they are willing to give a certificate to this effect, you can obtain a classical and theological education in Madison University with comparatively small expense which your own means and those which I can secure for you will be sufficient to meet. I am pleased with your suggestion about going out with me in the same steamer or ship to America, I will endeavor to arrange it accordingly. I shall not be able, however, to leave England sooner than next May or June. I hope you will hold yourself in readiness to go out with me. I will inform you in time as to the exact period when I shall sail. The

recommendations of Dr. Acworth, President of Horton College, and Brother Dawson, of your own pastor and the church with which you stand connected, will be all-sufficient to gain you admission to the preparatory school, the college and theological course, provided the Committee that are appointed to examine all candidates for admission to these advantages are satisfied that you possess the character and qualifications requisite for so great a work as the ministry of the word, you will be examined with regard to personal religion, your views of Divine truth and your call to the work of the ministry, and if you give full satisfaction, you will be admitted to all the advantages which the Institution can confer and if your spirit and deportment after you are admitted to its advantages continue to be satisfactory, and these will be continued till your education is completed. I would esteem it a favour if you will write to me a brief statement of your own history and the progress you have made under the disadvantageous circumstances under which you were originally placed, as I wish to communicate the information to the professors in Madison University. I shall be in Liverpool till near the end of next week. I expect to be in Banff the first Lord's Day of next month and in Manchester on the second. Please to write to me a brief, but faithful narrative of your history up to the present period.

With kindest regards to Dr. Acworth, Mr. Dawson and Mr. Chown, I am, dear brother,

Very affectionately yours,

A. MACLAY,  
G. H."

While on his European trip during 1854-5, he was eminently successful in raising money for the Bible revision.

The Bible Union Quarterly publishes the following in this connection;

*To Our Friends In Great Britain.*

The visit of Dr. Maclay to Great Britain has added largely to our list of contributors. In almost every place visited, the interest in the cause had preceded him; and, by his appeals, that interest was greatly increased. Liberally has the appeal for aid been responded to.

It is the glory of England that her forefathers contended for the Bible, and came into its enjoyment, after long and painful conflicts with the enemies. And it is now her joy that her children in this new world are bearing a noble part in making this great treasure (England's richest blessing) still more precious.

We publish, in the present number of the Quarterly, the portion of Dr. Maclay's report, not already published, of collections made for the American Bible Union in Great Britain. Dr. Maclay desires that the friends who so generously responded to the appeals, on behalf of pure versions, may see, in detail, the acknowledgement from the Union of their contributors," &c.

According to the seventh annual report of the above Society Dr. Maclay collected for them during the year 1855, about seven thousand dollars.

Among the list of European contributions (through Dr. Maclay) we notice that Dr. Maclay subscribed himself at Bradford, England, one hundred and five dollars.



## CHAPTER XII.

DR. MACLAY RETURNS HOME—LOSS OF STEAMER  
 “PACIFIC”—DEATH AND FUNERAL OF DR. CONE  
 —DR. MACLAY BECOMES PRESIDENT OF THE BIBLE  
 UNION—HIS ADDRESS AT THE SIXTH ANNIVER-  
 SARY OF THE SOCIETY—HIS HOME.

1855—1856.

Dr. Maclay left Glasgow on the 3rd of August, 1855, for Liverpool, and on the 11th of the same month sailed from the latter place for this country, in the Steamer “Pacific,” Capt. Eldridge, of the American Line called Collins.

By a strange coincident this unfortunate vessel subsequently met the same fate as the “President:” The American Almanac chronicles the following:

“1856—Jan. 23, The Collins steamer ‘Pacific,’ Capt. Asa Eldridge, leaves Liverpool, and is not again heard from. Unavailing efforts are made by the English and American governments, and by individuals, to find her.”

The Rev. S. H. Cone, President of the American Bible Union, died August 28th, 1855, and on Sunday, September 16th, funeral services were held, and Rev. Thomas Armitage preached the sermon, in which he recalled the fact that Dr. Cone delivered his first sermon in this city in the pulpit of the Mulberry Street church in 1816, and among the concluding words Dr. Armitage remarked:

“Our ensign was never stained nor trampled in the dust while held in the hand of Spencer H. Cone, and the unswerving integrity of a long life is the pledge that we need not fear for it in the hands of Archibald Maclay, if it shall be confided to him.”

“Rev. A. Maclay, D. D., read the following selections from the Book of Job, as revised by the American Bible Union, it being the first occasion on which the Word of God, as revised by the Union was read from the pulpit:” 1 Chapter Job. After the sermon, Dr. Maclay led in prayer.

The latter's invitation to Dr. Cone originally to preach in his church, and his visit to New York, led to his transfer to this city. From which time to the day of his death they were inseparable friends, and took an active part together in all the various questions and principles affecting their denomination. Dr. Cone, in one of his addresses, publicly testified that “it has been my privilege to stand side by side with Maclay and Colgate,” &c.

As the writer was brought up as a child under the ministry of Dr. Cone, he recalls with pleasure this sainted clergyman, as one of the most fearless and eloquent champions of the cause of religion in the metropolitan pulpits.

The sixth anniversary of the American Bible Union was held in the meeting-house of the First Baptist Church, New York, October 4th and 5th, 1855, when Dr. A. Maclay was elected President of the Union.

The Popular Encyclopedia, of Universal Religious Knowledge, edited by the Rev. Wm. Blackwood, D. D., says of him:

“He succeeded Dr. Cone, as president of the American Bible Union, thus continuing his labors in his own communion, and his influence in this position on both sides of the Atlantic was most powerful. Dr. Maclay commanded the loving admiration of all who knew him. He was eminent for his sterling honesty, his freedom from all cant and affectation, and his earnest, deep and tender piety.”

The newly elected presiding officer, acknowledged the honor conferred upon him in being called to occupy the Chair, so lately and so honorably filled by one of the best of the Lord's servants, and subsequently delivered the following address :

### PRESIDENT'S ADDRESS,

BY

REV. ARCHIBALD MACLAY, D. D.,

*Brethren and Friends of the Bible :—*

I thank you for the distinguished honor you have conferred upon me in calling me to the Presidency of the American Bible Union. I feel deeply affected at the exhibition thus shown of your kindly regard and esteem. I regret my inability to fill the position with the credit it merits. For the last nineteen years, as most of you are aware, I have been mainly on the wing. I have seldom presided at public deliberations, and must therefore, throw myself upon your indulgence. The loss of the good and eminent man who had with such dignity and honor filled the place you have to-day elected me to fill, I lament most sincerely.

What wisdom is withdrawn from our counsels ! what eloquence from our pleading ! what faith and courage from our defense ! what fervency from our prayers ! what dignity from the presidency of this assembly, since Spencer H. Cone is no more !

Thirty-one years ago Dr. Cone visited New York by my invitation, and preached his first sermon here in the church in Mulberry Street, of which I was then pastor. This visit ultimately led to his settlement in this city. We welcomed his coming among us; for, from the first, his eloquence attracted our admiration, his evangelical sentiments our sympathy, and his christian zeal our love. Advancing acquaintance confirmed our confidence and increased our esteem. But it is most to my purpose at present to speak of his relation to the Bible cause. It was here that I was most intimately associated with him ; it was here that I best learned his great qualities ; and here, also, I shall most miss his sympathy and co-operation ; a work to which it has been my privilege to consecrate the last twenty years of my life.

Dr. Cone and myself were associates, first of all in the American Bible Society, and I can speak for him as well as myself, when I say he entered with enthusiasm into its great objects. The union of christians in the great purpose of giving the word, had peculiar charms to us, and although in the maintenance of our principles we were separated from our brethern, I can here bear testimony that, in the counsels of that society, we enjoyed much delightful christian communion, and the separation to which our convictions bound us, was one of deep

pain. Our position in the board of management, brought us into very intimate communication, in the steps which led to the formation of the American and Foreign Bible Society. In the discussions which followed the application of brethren Yates and Pearce to the American Bible Society, and in the publications of their revision of Bengalee Scriptures, our late President bore the burden of our cause in the Committee of the Board of Managers, to whom the application was referred, and prepared the minority report, which advocated the claims of that excellent version of the New Testament; and in these efforts I first learned fully to appreciate him. I need not rehearse the history of those discussions here, nor tell of the deep sense of responsibility, and the darkness that sometimes appeared to gather around, nor of our mutual consultations and united prayers.

It may be permitted me in this place to say now, when distance of time enables me to look upon it free from all excitement of feeling, and when the death of my associate and the approaching close of my own course, surrounds me with the solemnity of an eternal world, that the course pursued was the path of high and imperative duty. I could not look with peace and satisfaction to my approaching entrance into the presence of the God of the Bible, had I in that hour of trial betrayed the great principle which was embodied in the Constitution of the American and Foreign Bible Society. I desire also, on this solemn occasion, to bear my testimony that the principles for which we then contended, is the principle by which I stand to-day. Brother

Cone and myself did not change our principles when with heavy hearts we exchanged our positions in the American and Foreign Bible Society, for a place in this Union. From the first, we and those associated with us contemplated the application of our principles to all lands. The Board of the American Bible Society will bear witness that we had expressed the hope that the day might not be far distant when we might be called to this noble work for those speaking the English Language.

In the outset of our action, as respects the American and Foreign Bible Society, this was always taken for granted, and the only question was as to the time when it should be commenced: and when the time came, for which we had longed and prayed, when we were distinctly called to the responsible task, we gratefully accepted the charge and in the face of some obloquy and misapprehension earnestly addressed ourselves to its accomplishment. And I give thanks to God that he has spared me to see it in progress, though like the brother we mourn, I may never see it completed. I give thanks, not only that the great work is in progress, but that I have seen how strong a hold the principle on which our action is based has upon the hearts of the christian public in America. Year by year diminishes the amount of opposition, and the report of our treasurer shows how, year by year, are increasing the number and devotion of our friends from every part of English Christendom.

It would be unsuitable to the touching associations of the hour, to the generous spirit of the departed, and to my own feelings to revert to the op-

position by which our progress has been beset. But it is neither unfitting to the time nor unbecoming to my years or place, if I ask at the hands of the brethren, who have held aloof from us, a calm and dispassionate review of their position, and at the hands of the brethren who are united with us, a loving but firm advocacy of our principles. Yet it is a comfort to me that this cause in which we were sustained by our departed associates, has been sanctioned by the wisest and best of men, who have labored and suffered for the truth in past years. The Bible, God's unadulterated word, has been the rallying point and appeal of all to whom we are indebted for the maintenance of the testimony of Christ. With reference to the rendering of God's word into the English language, without diminution or concealment, I believe it to be the grand work of the present age.

By how many precious testimonies have the saints of past generations taught us to break through all the reverence for antiquity, which would forbid our removing all human imperfections from the version we have learned to love. William Tyndale bought with his blood the precious heritage of an English Bible.

But this is not the time for us to fortify our position by arguments or testimony; nor to the members of the American Bible Union, were the names of learned and godly men needed in justification of their cause. The progress of the Union shows the hold which its grand principle has upon the hearts of Christians; yet it may be encouraging for them to know that their position attracts the

notice and sympathy of the wise and good of many lands.

In May, 1854, I visited Great Britain, with the hope of enlisting sympathy and co-operation in the great objects of the Bible Union. In 1839, I had before crossed the Atlantic, as I supposed, for the last time, in behalf of the American and Foreign Bible Society. I was, perhaps, better prepared than my brethren to estimate the probable results of an appeal to the christian public of England and Scotland. My previous visit, in 1839, which resulted in the formation of the Bible Translation Society, made me intimately acquainted with the sentiments of the friends of the Bible there, and I know that then they were in advance of ourselves in the conviction of the duty of revising the English Scriptures.

Pecuniary aid was not the main object of my mission to my native land. We are not engaged in a mere commercial enterprise, where success is to be estimated by the receipts of our treasury. My great aim was to gather the conviction of christians of every name around a great principle, involving the honor of their Master, and awakening them to interest and action in a movement which is to effect their spiritual well-being, wherever the English language is spoken, and as far as its influence shall extend. My previous knowledge of the sentiments of the people of Great Britain gave me assurance that their convictions only needed to be aroused, by correct information, to secure their co-operation. The result of my visit has exceeded all my anticipations.



I reached London in July, 1854, and thought it best to visit, in the first place, Scotland, where were scattered the few remaining friends of my early days. It was a very solitary and desolate feeling to visit one place after another, and find that so many of the great and good men I have known were no more. The Haldanes, those men of God to whom the world owes so much; Greville Ewing, my pastor, preceptor, and friend, with most of their associates in a great reformation, were all gone. But in a multitude of churches, gathered by their zeal, "they being dead yet speak," in the persons of their successors, trained by their godly wisdom, and in holy influence that can never be lost. At Edinburgh, I enjoyed a season of sweet communion with the venerable Dr. Innes, who was a professor in the Theological Seminary when I was a student for the ministry of the Gospel. At Dundee, I spent a delightful day with Dr. Patterson, the founder of the Bible Society at St. Pettersburgh, the chosen friend of my boyhood, my fellow-student, and the confidential friend of my early ministry, with whom I had prepared to go as a missionary to the heathen, when the arbitrary opposition of the government of India sent him to Russia and myself to America. At Berwick-upon-Tweed, I spent a day with the saint-like Mr. Kirkwood, also my fellow-student. Before we parted, as we knew for the last time, we knelt down and prayed together. Mr. Kirkwood fell upon my neck and wept sore, and kissed me upon either cheek, and bade me a last farewell.

Dr. Innes took the liveliest interest in the Bible Union, and heard the account of our proceed-

ings with devout joy. He subsequently called upon the person appointed in Edinburgh to receive donations, and left with him his subscription. He died some months afterwards, at the advanced age of 85; and, before I left England, the telegraph announced also the death of Dr. Patterson and Mr. Kirkwood. The pastors and churches in Edinburgh, espoused the cause with cordiality. Christians of every name manifested a devout interest; among them, John Brown, the author of the Exposition of 1st Peter, and other well-known works, expressed his earnest commendation of the work. At Glasgow, the churches entered with much spirit into the movement. It was so throughout Scotland, and indeed throughout England. I visited the principle cities and towns of both countries, and wherever I went it seemed only necessary to present the facts of the case to secure friends. There is, in truth, so far as I have observed, but one side there, unless I except a few brethren in London; even they are not opponents, but are hesitating as to their co-operation. The pecuniary results of this visit will be found embodied in the Treasurer's Report. Collections made by my personal application, amounted to more than eight thousand dollars. During this limited visit the pulpits of various denominations were opened to me, and an interest has been awakened among them all, which will not be allowed to die.

Some of the most eminent scholars of the Congregational body, not only received me personally with kindness, but bade me God speed in the enterprise. Among the names of the subscribers will

be found that of John Angel James, Dr. Vaughan, and others of like standing. Dr. Halley, of Manchester, and others, invited me to present the cause to the churches. Several learned ministers of the Church of England gave me their encouragement and aid. Public attention has been greatly aroused. The learning of Great Britain has been turned towards the enterprise of producing a faithfully revised edition of the English Bible. A society has been organized to promote it.

It would be unjust to the learned American reviser, if I failed to say that the high place which the revision of the books of the New Testament, and the accompanying notes, which have been already given to the public by the Bible Union, at once obtained, in the estimation of biblical scholars in England, largely contributed to the favorable consideration which the cause received among all denominations.

Our enterprise was warmly commended by James Acworth, LL. D., President of Horton College, Bradford, Joseph Angus, President of Stepney College, Charles Stovell, Thomas Drier, Dr. Muslow, and R. W. Overbury. Nor is it only the influential and notable whose names sustain the object, but the humble and old aided it by their affections and prayers. My collections there were made up for the most part, of small contributions from those who gave, not out of their abundance, but from very limited resources. In the list of subscriptions in Birmingham, is a widow's offering of three pounds sterling. It was given by a lady, in humble circumstances, who came to Rev. Mr. Swan, with her con-

tribution, with tears in her eyes, and requested that her name might not be known. Joseph Sturge, the well-known Quaker, who headed the Deputation of the Peace Society to the late Emperor Nicholas, when he cast his eye over the list, said. "I cannot give less than the widow," and handed me a like sum, which his family largely increased by subsequent donations. But the interest awakened went beyond a passing recommendation, and a subscription to our funds. The movement is laying hold upon the public mind there. It has been discussed in the leading religious periodicals. Even the evangelical organs of the Church of England have expressed approbation of the object. And it is about to make itself heard in the British Parliament; Mr. Heywood, a liberal member of the House of Commons, has given notice of a motion for a Committee to Inquire into the Expediency of a Revision by Authority.

I ought not to omit a reference to a visit which I made to Brother Oncken, in Hamburg. Of his character it is unnecessary for me to speak, for you have seen and heard him. His church, though very different in numbers and circumstances from what it was when I visited that city fifteen years ago, at a time when the brethren were suffering persecution, has preserved the same character, "walking in all the commandments and ordinances of the Lord, blameless." The visit occurred at the time of the meeting of their Association. One only needed to be present to learn what thanks were due to God that He has given such a company of missionaries and colporteurs to carry the Scriptures in their purity, through the spiritually destitute regions of

Europe. While I ask for continued liberality to Germany, I would direct your attention to such of them as seek a home in our land, who will serve as lights here also, in the midst of the darkness which infidel Germany is shedding over many regions in the West.

By many tokens of favor, our Heavenly Father is alleviating the discouragements which might arise from the removal of those who have been our leaders. I well remember with what unworthy distrust I used to anticipate the removal of the venerable men who guided the christian movements of my early days. But the experience of fifty years has taught me how little God's work depends upon men. They have been removed, and the great enterprises to which they appeared so necessary, not only survive, but have advanced to a point of success which, probably, men most sanguine in their hopes never anticipated. The Fathers, where are they? and the Prophets, do they live forever? No, but their God still lives unchanged in grace and might. The principle of the Bible Union cannot perish, and its work will not be accomplished while there is a sinner to be enlightened or a christian to love perishing souls.

When Father Maclay returned from Europe in the summer of 1858 he lived with his eldest daughter, Mrs. James Bogardus, at No. 143 Madison Street.

He also spent the summers at the country home of another daughter, Mrs. Adam P. Pentz, at Portchester, N. Y.

Afterwards he made his home with another daughter, Mrs. Wm. Wright, who had a residence No. 9 West 24th Street, opposite the Fifth Avenue Hotel, and here Dr. Maclay passed the closing days of his life.

## CHAPTER XIII.

VISIT TO WEST SOMERSET—CANADA—LETTER FROM CONNECTICUT — RESIGNATION FROM AMERICAN BIBLE UNION—SUPPLIES THE PULPIT OF HARLEM BAPTIST CHURCH — REVIVAL MEETINGS—SPURGEON'S SAINT AND HIS SAVIOR—LETTER FROM SARATOGA.

1856—1858

While President of the Bible Union, he still continued his travels in behalf of the Union, and in 1855-6 was in Canada, (see following letter from Canada, of a kinsman of the same name):

WEST SOMERSET, JULY 10/91.

DEAR SIR:

Yours of July 6th received, requesting to know something of my ancestry. My father's name was John Maclay. He was born in the parish of Drymen, about 6 miles from Killearn. I was born at the same place. There were many about Killearn of the name. My father and Archibald Maclay, D. D., who lived in New York, claimed to be second cousins.

I called on him in New York in 1830. He then introduced me to his son Archibald who was in a drug store. About 1855 or 6, he made us a visit and stayed two days. He was then 80 years old and about 4 years after died. I am the last of a family of 10 children and am now in my 88th year. \* \* \* \* &c., &c.

I am, affectionately,

ARCHIBALD MACLAY.

Dr. Maclay's interest in the young divinity student J. Bastow, from England, during his course at college was unabated, and the deep solicitation for his welfare is shown by the many letters like the following:

GLENVILLE, CONNECTICUT, MARCH 31st, 1856.

MY DEAR BROTHER:

With respect to the best mode of occupying your time during your vacations consult your professors. They are all wise and good men. Tell them that you do not wish to be idle during your vacations, but to employ your time usefully not only in a manner that would be beneficial to others with regard to their spiritual and eternal welfare, but also to promote your own improvement—to act as a colporteur for the American Tract Society or for some other institution, and thus by visiting from house to house you will have an opportunity of becoming acquainted with the citizens of your adopted country and also become an adept at fireside preaching—listen to the objections of men opposed to the Truth, acquire a promptitude in meeting those objections in the spirit of meekness and love. I hope you will learn something in the school of the Prophets and also from the reading and study of books, but you have much to learn of the American character from personal acquaintance and familiar conversation, and you acquire much knowledge of human nature from visiting and preaching from house to house Jesus and him crucified, never forgetting to urge men to repent and believe the Gospel. Endeavor to live near to God yourself, endeavor to stir up Christians to activity and holy zeal in the service of Christ, warning every man and teaching every man in all wisdom that you may present every man perfect in Christ Jesus. \* \* \*

I beg, however, that above all your getting, you will seek to get understanding of divine Truth. Read and study your Bible with care and pray

earnestly for the teaching of the Holy Spirit that you may understand it aright. Divine teaching is absolutely necessary in order that we may understand Divine Truth. It is not only important that our conduct be right but we must possess a right spirit, for God looks at the heart. A right spirit in my judgment is a spirit of deep humility, a spirit of prayer, of earnest, importunate and persevering prayer, a spirit of Love, Love to God, Love to Christ, Love to the precious Bible, Love to the holy brethren, Love to all men. A right spirit, too, is not a lazy, idle, indolent, spirit, but a spirit of holy activity, of ardent zeal in the cause of Christ, and incessant industry to acquire wisdom and impart it to others. But I have said enough, your Professors are fully able to give useful instruction. Listen to them. They will put you in the way of helping yourself and benefiting your fellow men.

If you cannot get anything to do abroad, stay at home, and read and study your Bible in its connection and pray to the Father of Lights, that you may be enabled rightly to understand it yourself and possess an aptness of imparting the knowledge you possess to others. There is no standing still in religion. We must either be making progress or going back. It would be a dreadful thing for you and I to make shipwreck of the Faith and a good conscience, after having professed to know the name of Jesus for many years—to avoid this, let us watch and pray that we enter not into temptation. Those that have combustible materials about them should take good care and not approach too near the fire. Paul believd in eternal and personal election and in the final perseverance of all saints, and yet he kept under his body and brought into subjection lest after having preached unto others he himself should be a castaway. If you read and study the Bible with care and earnest prayer, renouncing all self dependence and seeking the teaching and guidance of the holy spirit, you will become a useful minister of the new covenant and become wise in



winning souls to Christ. The first qualification of a minister is true religion and a great deal of it. The second qualification is good common sense. The third a good education.

I am, my dear Brother,

Very affectionately yours,

ARCHIBALD MACLAY.

Per.

Pierre Maclay Thomson.

The Seventh Annual Report of the American Bible Union contains the minutes as viz.:

“Our venerable President, Rev. Archibald Mac-  
lay, D. D., also addressed to the Board the following  
letter of resignation:”

NEW YORK, MAY 13th, 1856.

DEAR BRETHREN:

After several months of mature deliberation, I feel compelled by a sense of duty to resign my office as President of the American Bible Union, and thus to free myself, as far as possible from all further responsibility in the management of its affairs.

In taking this solemn step, I desire to say, that I cherish kind feelings towards all my brethren; and those who have extended to me their personal friendship and Christian courtesy I shall always hold in grateful remembrance.

Praying that we may all be sanctified through the truth, and finally saved in the everlasting kingdom of our Lord Jesus Christ,”

I am, affectionately yours,

A. MACLAY.

Dr. Maclay was four score years of age, when he laid aside the cares of office. Although at that time in the enjoyment of all his faculties, and splendid health, thanks to his rugged Scotch constitution and most temperate habits of diet and living,—still he had outlived all his companions in the ministry, and

his sons were solicitous lest, continued labor, might, at his advanced age, be injurious.

After his withdrawal from the active duties of the Bible Union, he supplied pulpits, traveled, and with his accustomed zeal and energy visited various churches, collected funds for different institutions, and in fact did not relax his efforts to do good or spare himself in any way.

This period of his life is best described in his own words as contained in his letters to his favorite student in the Madison University, Jonathan Bastow.

NEW YORK, 50 WEST 26th STREET,  
NEW YORK, March 31, 1857.

MY DEAR SIR:

I wrote you a few days ago, stating that I had applied to the American Tract Society, through one of its Sec'y's, for your being employed during the vacation as a Colporteur, and I have no doubt the Society will comply with my wishes, and I have no doubt you will do every thing in your power, if you should be employed, to give satisfaction and to promote the best interests of that noble institution. I know of no service in which a student can engage, more suitable to prepare his mind for usefulness in his future ministry than to engage with his whole heart and soul as a Colporteur. My esteemed friend, William Colgate, who engaged to support you for a time at the University, has gone the way of all the earth and has gone, I am persuaded, to a better country, which is a heavenly. I presume he has made no provision for your future support at Madison University, but I preached last Lord's day morning for Dr. Lathrop and dined with him, and took part in the funeral services of our deceased friend in the afternoon, and requested Dr. Lathrop to speak to Wm. Colgate's sons to continue the support to you, which their father had begun. He

assured me, he would do so at an early opportunity, and expressed his belief that they would undoubtedly do it. I intend to see them myself and converse with them on the subject. I am not absolutely certain that I shall be able to visit Hamilton before the 15th of next month, but I intend to do so as soon as practicable. In the prosecution of your studies in the branches to which your attention is called I hope you not only satisfy your own conscience, but your professors that you are a diligent and laborious student, but above all things let me entreat you, not to neglect personal religion, seek daily to maintain a holy walk with God, search the scriptures, be earnest and persevering in prayer, avoid foolish talking, levity and jesting, which are inconvenient. In all things endeavor to adorn the doctrine of God our Saviour, live a life of faith upon the son of God who loved his people, and gave himself for them, so that your fruit may be unto holiness and the end everlasting life. I shall be glad to hear from you, as soon as convenient, my kind regards to yourself, to the President and Professors.

I am, my dear Sir,

Very affectionately yours,

ARCHIBALD MACLAY.

Per M. B.

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NEW YORK, February 20th, 1858.

MR. JONATHAN BASTOW.

DEAR SIR:

I am happy to learn that you intend to spend your vacation in New York and its vicinity. I have spoken to some of the members of the church in Harlem, now without a pastor, to allow you to supply them during vacation; they have mentioned to me that they would name it to the church and they express a full conviction that on my recommendation you will be employed, but I will write you more fully on the subject after the church has come to a conclusion respecting it. I have supplied them once a month

for the last three month, preached twice each Lord's day and administered the Lord's Supper and also attended with them at their prayer meeting in the evening. These prayer meetings have been exceedingly interesting. I have seldom attended any prayer meetings with more deep interest; there seems to be much of the Spirit of true religion among the brethern and they appear to be earnest and importunate in prayer for the salvation of men. Three or four have lately been brought out of darkness into God's marvellous light and many more are anxiously inquiring what shall I do to be saved. I feel greatly encouraged in my labors at Harlem. A merchant in this city called on me between sermons, (last time I preached at Harlem) stating his distressed state of mind and beseeching me with great earnestness to pray for him. For several weeks past we have had a union prayer meeting on Thursday afternoon and evening of all the Baptist churches in the city—these meetings have been well attended and have been productive of great good. There are daily prayer meetings at twelve o'clock in the Dutch church, Fulton St., and also corner of Ninth St. and Fifth Avenue. In Dr. Gillette's church there is a prayer meeting every afternoon at four o'clock, many conversions have taken place and the prospects in New York city of the revival of God's work in the churches appear very encouraging. I have seen several revivals of religion in our city and in our country in the last half century, but I have never seen the work of God in the conversion of sinners more intensely desired by Christians and by Christian ministers, nor have I seen the work of conversion more extensively spread throughout our land. I have attended as many of those meetings as possible and have in common with Christians and Christian ministers experienced new life and new vigor in the service of Christ. I have seldom seen Christians more earnest and importunate in prayer for the salvation of sinners or heard short addresses more appropriate and calculated to arouse

men to their best, their eternal interests. Many young men have been lately converted and appear to possess great anxiety for the conversion of others. I hope the work of God thus begun will spread throughout every part of our county, and that thousands and ten of thousands of sinners dead in sins will be made alive to God and that all the ends of the earth may see His salvation and the whole earth be filled with His glory. Let me hear from you as soon as possible.

I am, my dear Sir,

Very truly and affectionately yours,

A. MACLAY.

P. S.—Have you read Spurgeon's work: "The Saint and his Savior," if you have not, I wish you to read it. I have no doubt it is in the library. I have given a copy of it to each of my children and to my three grandchildren that are married. The work is I think well written and contains a scriptural view of doctrinal, practical and experimental religion.

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NEW YORK, March 5th, 1858.

MR. JONATHAN BASTOW.

MY DEAR SIR:

I met with one of the members of the Baptist church in Harlem, at the prayer meeting at 12 o'clock yesterday in the Dutch church, corner of William and Fulton Streets, and he informed me after meeting that the baptist minister of one of the churches on Staten Island (I do not recollect his name) had been with them for several weeks preaching, I believe every evening, and that the church was very much pleased with him, and that it is probable they will call him to be their pastor. On Staten Island,

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NOTE:—The Saint and his Savior, was the earliest of the numerous books from the pen of this celebrated clergyman. It was first published in 1857, and was followed by many others,—so great was the demand for these works that one publisher in N. Y. City, at the time, sold over 310,000 copies.

he now preaches to two churches, and would prefer being pastor of one, and if the church in Harlaem call him to be their pastor I think it is probable he will accept their invitation. I name this to you, to show that your services in Harlaem during your Spring vacatlon in all probability will not be needed, and I do not know any other church in this vicinity which is destitute of a pastor. It appears to me therefore, that it would not be desirable for you to come on to New York as you had intended, because the expense would be great and I fear that little or no remuneration could be obtained for your services. I think you ought by all means to spend your vacation as near Hamilton as possible with any church that will give you a fair remuneration. I beg that you will consult with Dr. Eaton and the Professors on this subject. They will no doubt be able to direct you to some situation where you can employ your time to advantage during the vacation. I should have been much gratified to have seen you here but as circumstances are, I think it would not be advisable for you to come. It is expected that 15 or 20 persons will be baptised at Harlaem in a week or two. I suppose there will be from 50 to 100 converts baptised in this city next Lord's day. The prayer meetings are still well attended, and with increasing interest, and the cause of true religion is gaining ground in every part of our city, and not here only, but in every State of the Union God is reviving His own work and pouring out His Spirit. I hope this blessed work will go on, not only in our own country, but in all lands, until the whole earth shall be filled with His glory Amen, and Amen. I expect to visit you at Hamilton, some time next Summèr if the Lord will, in the mean time let me hear from you as soon as convenient; with kindest regards to yourself and the President and Professors of the University, I remain,

Very truly, affectionately yours,

ARCHIBALD MACLAY.

## TEMPLE GROVE HOUSE

CIRCULAR STREET.

SARATOGA SPRINGS, August 17th, 1858.

MR. JON'H. BASTOW,

MY DEAR BROTHER:

I wrote a letter to you from Hartford, and I wrote you again after returning to New York, but I received no answer. In my letter from New York, I requested you to write me at Saratoga, but I regret that I have not heard from you.

I am now in my eighty-first year, and the time of my departure is near at hand. I felt therefore anxious to secure to you a permanent support until you had finished your education at Madison University, and its theological institution. This object I consider as now secured, by the liberality of my friends Rob't Colgate and W. S. Clapp. My mind is now at ease on the subject; I feel grateful to God, that this arrangement for your benefit has been accomplished. Let me entreat you my dear brother to mark the goodness of God in providing for your wants in this new country, and to manifest your gratitude to Him, who is the author of all our blessings. I hope that you will improve your time to the best advantage, that your health and life will be precious in the sight of the Lord, and that you will consecrate yourself afresh to His service and His glory.

It is of great importance that you prosecute your studies with great diligence, and endeavor to be a good scholar, so as to lay a good foundation for future improvement. Above all let me beseech you to maintain a holy walk with God—*Read the Scriptures Daily.*

Seek the teachings of the Holy Spirit that you may understand the exact meaning of what He has revealed in his Word, in order that your own soul may prosper and be in health. Never neglect secret prayer. Be earnest, let your prayers in the

name of Jesus be constantly presented to the Father of Mercies for a blessing on your studies and all your labors to advance His kingdom. It is all important that you preserve a spirit of deep humility; a broken and a contrite spirit, in the sight of God, is of great value—unless you possess them you will make little progress and offend a Holy God. He giveth grace to the humble, but the proud he knoweth afar off.

Constantly remember that pride goeth before destruction, and a haughty spirit before a fall.

We need constantly to watch and pray that we enter not into temptation. A man that carries combustibles about him should take care how he approaches the fire. We have corruption within our own hearts and we are surrounded with temptations, and we can only be upheld and preserved from evil by feeling our constant dependence on God \* \* \* \*

May the Lord bless you, my dear brother, and make you a blessing.

I am, my dear brother,

Very Affectionately,

A. MACLAY,

Per E. W. B.

This aged christian's devotion to the cause of education continued after he had passed the four-score milestone of life, as shown by his letter dated January 26th, 1858, to his student in Madison University, to whom he writes :

“If the times were not so hard, I would endeavor to complete the subscription for the endowment of two professorships in the theological department. I spoke to Mr. Isaac Newton on Thursday last on the subject, but he thought it would not be advisable for six or nine months to make the



attempt, but should circumstances or the Providence of God prove favorable, and my health and life be continued, I shall endeavor to accomplish that desirable object," &c.

Respectfully and affectionately yours,  
In the bonds of the Gospel,

ARCHIBALD MACLAY.

## CHAPTER XIV.

LETTERS OF DR. MACLAY—DEATH OF HIS YOUNGEST DAUGHTER—PREACHES ON THE NORTH CAROLINA AND AT THE MARINER'S CHURCH—CONTRACTS COLD AT MAY ANNIVERSARIES—CLOSE OF HIS LIFE—FUNERAL SERMON—OBITUARY NOTICES.

*1858—1860*

In the fall, Dr. Maclay writes:—

“My own health has been good. For the last two months I have generally preached twice every Lord's day, and upon two occasions three times.”

The next letter chronicles the decease of his youngest daughter, a widow, residing at Stratford, Conn.

NEW YORK CITY,  
Oct. 11th, 1858.

BRO. BASTOW:

Last Tuesday my youngest daughter, Mrs. Richardson, died at Hartford, Conn. I have every reason to believe that she died in the Lord. She was twice married; first when only 15 years old, to John Anderson Hogg, Esq., a Scotchman. He was a lawyer, and a young man of preeminent talent. He died young, before he was quite 24 years of age. She was married the second time to Mr. James E. Richardson, a merchant of Philadelphia. She had two children by her first, and five by her last husband. Her oldest son by her last husband while on my last visit to England. She has left six orphan children, that one without father or mother. I

hope they will be induced to seek the Lord with their whole hearts, and claim Jehovah as their father, and as the guide of their youth. Sometime before his mother's death, I placed Archibald Richardson, her only son, at a boarding school in Stamford, Conn., with C. B. Nichols. I have paid for the education of all her children by her second husband since his death. I found that the boy was making very little progress and must have been sadly neglected by his teacher at Stratford, and that fact induced me to place him in the school at Stamford, where I know he will be compelled to study, and be well taken care of. He is very much pleased with the school, and the teacher says that he is beginning to make progress.

My kindest regards, I am, my dear Brother,

Yours very affectionately,

ARCHIBALD MACLAY.

Per Amanuensis.

To

MR. JONATHAN BASTOW.

Always having in mind the uncertainty of life, this veteran clergyman begins the year 1859, with the following epistle:

Jan. 29th.

Dear Bro.:

It was at Saratoga that I stated to Mr. Clapp that as I was now advanced in years, and knew not the day of my death, &c.

In the next letter, he refers again to his advanced age, and adds "the time of my departure cannot be distant."

N. Y. March 7, 1859,

No. 9 WEST 24th ST.

DEAR BROTHER BASTOW:

As I am now far advanced in years, and the time of my departure cannot be distant, I felt exceedingly

anxious that a permanent support should be secured to you, during the continuance of your studies at Madison University and at the Theological Institution. I am much gratified to know that this important object is now permanently secured through the blessing of God. When you finish your studies you will need books. A minister stands as much in need of good books as a mechanic does of good tools; I have it in my power and I have it also in my heart to supply you with a few which I think may be of use to you. I hope my dear brother that you will be a dilligent, laborious and faithful student, and that you will endeavor to excel in every branch of useful knowledge prescribed in the course of your education. But above all that you will daily study the word of God and seek the teaching of the Holy Spirit to understand the Scriptures, the sacred Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus, when the mind is opened by the divine spirit to understand them; in pursuing your studies be much engaged in prayer and endeavor to maintain spirituality of mind and a holy walk with God that your own soul may be benefited and that you may prove a blessing to your fellow students and to all with whom you may be called to associate. Learning is useful in its place to a minister of the Gospel but the most useful ministers have not always been distinguished for their learning, but they have invariably been men who possessed a spirit of deep humility and of great spirituality of mind. Love to Christ is the best qualification to enable us to feed his sheep and his lambs, and love to the souls of men will lead us to watch for opportunities and embrace them in seeking the salvation of our fellow men, both in public and in private. Never forget my dear brother that God resisteth the proud and giveth grace to the humble; humble yourself under the mighty hand of God and he will exalt you in due time. Before honor is humility; may God bless and make you a blessing.

Yours very truly and affectionately,

A. MACLAY.

As seen from the next letter of April, 1859, his health continued excellent, enabling him to preach twice a day. At the Mariner's church he often filled the pulpit.

This church was organized as the Baptist Seaman's Bethel. Preaching originally started in a hall hired in Chatham Street near Cherry, until a church was built in Cherry Street near Pike. The Mariner's church is now in the old Oliver Street edifice corner of Henry.

NO 9 WEST 24TH ST., NEW YORK,  
April 2nd, 1859.

MR. JONATHAN BASTOW.

DEAR SIR:

As you have expressed a wish to spend your vacation near the city of New York, I have made some inquiry respecting destitute churches in our vicinity. The church at New Rochelle, the church at Mattawan, and the church at Morrisania are destitute; that of New Rochelle has invited some one to supply them. You will probably hear from Mattawan in a few days. I preached there on Lord's day before last, both morning and evening. In the morning the place of worship, which is a very excellent one, was well filled; in the evening it was filled to its utmost capacity. They have baptized 15 last winter. I was much pleased with my visit. I should rejoice if you were to spend your vacation there.

The church in Morrisania has lately divided and a new church has been formed called the Salem church. If both parties were to agree to write you, it might be desirable to preach for them. An effort is now making to reunite them, which I hope will be successful; there is only room for one church at present, two would be injurious not useful.

Let me hear from you as speedily as possible. Perhaps you may have made some other engagement, if so please inform me.

I preached on board the North Carolina (a receiving ship of war) at the navy yard a week ago yesterday. There is an interesting revival of religion now going forward on board of that ship; many conversions have taken place, and a number have been baptized, many more expect soon to come forward to own their Lord and Master. Last Lord's day I preached in the morning and in the evening in the Mariner's Church this City. Brother Stuart the pastor has baptized 214 within a year, and the feeling in the church is still deeply interesting. They meet every night for divine worship. If you have not made any engagement, perhaps you had better decline making any positively until you hear from Mattawan.

I am, my dear Sir,  
Yours very truly and affectionately,

A. MACLAY,  
Per M. M. B.

This devoted minister was blessed with extraordinary good health, without the usual infirmities of age, until May 1859, when he contracted a severe cold during the Baptist anniversary exercises, settling in his neck, left him with an enlarged gland.

This is described in full in his letter of that year dated October 13th;—a letter (unlike most of his letters) from his own hand, and probably the last he ever penned.

NEW YORK, Oct. 13th, 1859.  
No. 9 WEST 24th ST.

MR. JONATHAN BASTOW.  
MY DEAR YOUNG FRIEND:

I have received several communications from you, which I read with deep interest; I regret that hitherto I have been unable to answer any of them; but I feel thankful to you for continuing to write notwithstanding you had not received any answer.

It affords me great pleasure to learn that your labors with the church in Ogdensburgh have been acceptable and useful and it is my earnest desire and prayer to God that your labors there and wherever you may be called to labor may prove a blessing to the churches of the saints, and to the world.

Nothing short of that power which created the world and raised our Lord from the dead can quicken a sinner dead in sins and make him alive to God.

It is our duty to preach the truth as it is in Jesus with all simplicity and Godly sincerity, fidelity and affection—but success belongs to God and to him the glory of the salvation of sinners belongs—Paul says I have planted and Apostles watered, but God gave the increase—so then neither is he that planteth anything nor he that watereth—but God that giveth the increase. It is very encouraging to the minister of Christ in preaching the glorious gospel of the blessed God to know that God has promised, that his word shall not return to him void but shall accomplish that which he pleases and prosper in the thing where unto he has sent it, and Jesus for our encouragement has said “Lo, I am with you always, even to the end of the world.”

Paul appears on one occasion to have been somewhat discouraged, but the Lord appeared to him in a vision and said “fear not, Paul, but *speake*, and hold not thy peace for I have much peoples in this City.”

The ministers of Christ should give themselves wholly to prayer and to the ministry of the Word, and have their minds as much as possible disengaged from the cares and perplexities of the present world that they may please Him who hath called them into his service and thus prove useful to believers and unbelievers. Our great aim should be, to be faithful to God and the souls of men and to seek to win souls to Christ.

I have been very unwell for the last six months,

my general health has been good but I caught a severe cold during the anniversaries in May which caused a swelling in the glands on the left side of my neck. I have had the best medical advice, and have had four or five openings made with a lancet to discharge the matter and on Sunday last had an incision made four inches long between two of these openings ; there has been a discharge for four months, but the prospect now seems more favorable. I shall be glad to hear from you as soon as convenient.

I am, very truly and affectionately yours,

A. MACLAY.

On March 6th, 1860, he writes through his son Moses B. "My health has not improved and I feel extremely weak and feeble."

Less than a week later, he dictated one of his last letters to the writer in which his anxiety for his adopted son's welfare in the ministry is shown. He also in a few words describes his serious condition.

NEW YORK, No. 9 WEST 24th St.

March 12th, 1860.

MY DEAR FRIEND:

I have just received yours of the 7th, and if Mr. Clapp does not fulfill his engagement within 8 or 10 days, I will see that you are supplied with \$50 or \$60, if I have to advance the whole of it myself. I am a very sick man, and I consider myself dangerously ill. With the kindest regards.

I remain your brother in the Gospel.

A. MACLAY.

Per I. W. Maclay,

"Although conscious that his sickness was 'unto death,' he manifested great fortitude and resignation. He was cheered by the assiduous attentions of at-



tached connections, and the visits of Christian friends. The faith which he has so long proclaimed, sustained him in these trying moments. The evening before his death he said to his daughter when reading the text, "My Father is greater than I" do not suppose for a moment that this derogates from the supreme divinity of Christ." When asked what hymn he would like to have read, he replied

"Guide me, Oh Thou Great Jehovah,  
Pilgrim through this barren land."

On the morning of the 2nd of May, 1860, he expired in N. Y. City at the residence of his daughter, Mrs. Wright.

The New York Ledger, speaking of his death, said:

"Dr. Maclay lived to the great age of eighty-four, retaining the use of his faculties, bodily and mental, until within a few months of his departure to the better land. Children, grand children, and great grand children cheered and rewarded the venerable close of a well spent life. Nothing could exceed the tranquility, the peaceful joy, the solid content of his last weeks and days. On the last morning of his life, he fell into a serene slumber, during which his spirit passed noiselessly away, leaving his aged countenance unruffled, wearing the smile of the blest."

The funeral took place on Sunday, May 6th, at the Tabernacle Baptist Church, 2nd Avenue, when the pulpit was occupied by Rev. Dr. Lathrop, the pastor, Dr. Bethune, Dutch Reformed, Drs. Sommers and Williams, of Amity Street Baptist Church, Dr.

Bangs of the Methodists, and Dr. Wm. Hague of the Lexington Avenue Baptist Church,—the latter in his address remarked:

“My association with Archibald Maclay extends back to the year 1815, when I was eight years of age, my father then being the captain of a ship sailing from this port to India. During these voyages he was frequently brought in contact with the missionaries in that far-off region, and bringing tidings from them to their friends and families here—Our house was frequently the resort of the clergymen of that day. I recollect well the strong impression I first had of this man who rose superior to all the difficulties of that time, and trusted in God—a time, as you all remember, full of stirring events, for Napoleon was alive and in his glory. Europe was agitated to the very core, and our own war was in progress. He seemed to me an incarnation of spiritual strength and moral sublimity which, to my imagination, raised him far above the men of that day, Not only this, but from him did I receive, when a boy of ten, my first idea

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NOTE.—Dr. Hague's home in 1817, was near Chatham Square. His father, James Hague—is in the directory for that year as ship master, No. 23 Ludlow St The son attended the neighboring school of Eben Wheaton, located on the east side of the square, at that time a small park between James and Fayette Streets. Among the scholars were Wm. R. Williams, son of Rev. John Williams of Oliver St. Church, and the brothers Robert and Wm. Kelly, afterwards of Rhinebeck, N. Y., the former brother a merchant, the latter President of Vassar College.

Dr. Hague in his autobiography, “Fifty Years Outlook,” writes:  
 “From the opening of the present century my father had been commanding a ship in the Indian trade. When in Calcutta, though not a church member himself, he had put his hired house at the service of Dr. Carey as a place of meeting for Hindoo merchants, and was accustomed to spend a portion of his Sabbath at the Mission in Serampore. His arrivals in New York, therefore, were looked for and welcomed by the leading men of the Baptist Church in Oliver Street.” &c.

of conversion and of a high style of Christian character, such as raises men above the outward condition of things and derives its elements of power from the Infinite.”

Some appropriate stanzas were sent to the family by a friend of the deceased, of which the following is the concluding one :

Lay him beneath the chastest earth,  
That angels, when they call his dust,  
May know that those of mortal birth,  
Respect the ashes of the just.

RESOLUTIONS OF THE AMERICAN AND FOREIGN  
BIBLE SOCIETY.

*To the Board of Managers of the American and Foreign  
Bible Society:*

Your Committee, appointed at the last meeting of the Board to report a suitable notice of the death of the Rev. Dr. Archibald Maclay, would submit the following brief Record and Resolutions:

Dr. Maclay emigrated to the United States, from his native country, Scotland, in the year 1805. He continued nearly thirty years, the faithful and successful Pastor of our church in this city, and was emphatically "an able Minister of the New Testament." When the Baptist Denomination throughout the Union were compelled, in vindication of a sacred principle, to inaugurate the "American and Foreign Bible Society," he became one of the warm and uncompromising advocates of that important movement.

He was appointed one of the first Vice-Presidents of the Society, and its first General Agent. In that capacity he visited every State in the Union, the British Provinces of North America, Great Britain and Ireland, and several parts of the continent of Europe. He collected more funds for the Society than any other man ever employed in the same office. He fell asleep in Jesus on the 2nd inst, in the 84th year of his age, deeply lamented by all who knew him; and one of the last acts of his life was the transmission to your Treasury of a handsome donation, as a mark of his cordial and undiminished interest in the American and Foreign Bible Society. In view of these facts:

RESOLVED, That we sincerely deplore the loss sustained by the Society, and by the cause of Christ

generally, in the death of our venerable and beloved brother the Rev. Dr. Archibald Maclay.

RESOLVED, That we deeply sympathize with his bereaved children and their numerous offspring, in their present sad affliction, and that we affectionately commend them to the grace and mercy of the God of their father.

RESOLVED, That this document be sent for publication to the religious press, and that a copy be transmitted to the bereaved family, through Dr. Robert H. Maclay of this city.

DUNCAN DUNBAR,  
Chairman of the Committee.

New York, May 9th, 1860.

## DEATH OF DR. MACLAY.

This venerable brother, who was for so many years prominent in Bible agency, died in this city on Tuesday, the 2nd inst.

His decease was so gradual that, when a member of his family came to bring him his usual morning repast, she found that his spirit had left its frail tenement. He had passed away to his eternal rest.

Dr. Maclay will be chiefly remembered as an agent for these Societies. No man ever had more influence over individuals or bodies of men in prosecuting such a cause. His whole soul was thrown into the undertaking, and he spoke with a simplicity and directness that almost invariably accomplished his purpose. He endured toil and suffering cheerfully, and gave additional proof of his sincerity by his liberalities. His travels were often eventful and sometimes perilous.

He now rests from his labors and his works do follow him.

## REPORT OF COMMITTEE OF BIBLE UNION.

We present herewith the report of the Committee on Obituaries, which was prepared by Rev. Samuel Baker, D. D., and adopted by the Bible Union at its Anniversary, October 4, 1860.

It is a solemn and interesting duty, at the recurrence of each anniversary, to look over the list of those who have been known to us as warm friends and patrons of the American Bible Union, for the purpose of ascertaining how many, during the year, have been removed by death from active service. It is well to be thus reminded that the time appointed by our Heavenly Father for our working day will soon conclude—that the night of death is drawing near, when opportunities for working in the vineyard of our Lord will no longer be afforded us, and hence we should work while it is day. It has been said that a good man is immortal till his work is done—he is safe under Divine protection, as long as his Heavenly Father has work for him to do on earth. He need not, therefore, shrink from danger in the path of duty.

During the past year death has again made inroads upon our membership—some who were engaged with us in this blessed enterprise have departed, and their spirits have exchanged the Lamp of Revelation for the unclouded light of God and the Lamb in the heavenly temple.

Among those whose removal we are called to recognize there is one whose departure merits a special notice. Our venerable brother, Archibald Maclay, has been summoned home. For more than half a century Dr. Maclay was a faithful and able minister of Jesus Christ, and as a laborer in the Bible cause he long occupied the very foremost rank. Nearly thirty years ago he was associated with Dr. Cone in the Board of Managers of the

American Bible Society, and he labored with joy in the blessed work of giving the word of God to the world. When, in 1835, Yates and Pearce applied to that Society for aid in publishing their revision of the Bengalee Scriptures—in the discussions which followed that application—while Dr. Cone bore the burden of the advocacy of pure versions in the Committee to whom the subject had been referred—in the meetings of the Board of Managers, the brunt of the controversy was borne by Dr. Maclay.

When the American and Foreign Bible Society was formed, for the purpose of giving the Sacred Scriptures to the nations, in the most faithful versions that could be procured, Dr. Maclay threw his whole soul into the enterprise, and for fourteen years, in Great Britain, and throughout the British Provinces and the United States of America, he labored, as an agent, more abundantly than all others in promoting its noble objects. He possessed great ability for clearing away misapprehensions, and for stating facts with simplicity and directness; and, having the entire confidence of his brethren, his influence over individuals or bodies of men was almost boundless, so that he almost invariably accomplished his purpose. His ardent and absorbing attachment to the Bible cause was long evinced by patient toil and cheerful suffering endured in promoting its interests; and his services, as an agent in this cause will long be remembered with gratitude to that God who raised him up for this noble work. \* \* \* \*

We cherish his memory, therefore, as an ardent lover of the great principle embodied in the Constitution of this Society, a most devoted friend of the Bible cause, and an untiring laborer in the field of its operations.



## APPENDIX A.

As a very interesting account of the missionary field in the State of New York as early as 1819, the subjoined extracts from the annual report of the N. Y. Baptist Missionary Society for that year are presented, signed by Dr. Maclay as Corresponding Secretary, being a description of the conditions then existing, and illustrating the difficulties encountered by their pioneer laborers:

The God whom we serve, in the Gospel of his dear Son, having permitted us to see another Anniversary occasion, it is with peculiar pleasure that we present to you a Report of the labours and success of your Missionaries during the past year.

LUKE DAVIES.—Brother Luke Davies, who for some years has been employed as your Missionary in Sullivan County, and in places adjacent, has laboured in the gospel with great assiduity during the past year. When we reflect on the deplorable condition of that county previous to the sending of Brother Davies, when gross ignorance and profaneness abounded, and being totally without the means of religious instruction, we cannot be sufficiently thankful for the degree of reformation which has been produced. At Bloomingburgh, a small village, where he preaches once in the month, and holds a lecture every Thursday evening, a Christian friend, at his own expense, has prepared a room, which will contain one hundred and fifty people. It forms a decent little meeting house, and is sometimes filled with an attentive congregation.

When your Missionary commenced his labours

in this wilderness there was no place of worship belonging to any denomination, and the profanation of the Sabbath was general; but he can now observe with pleasure more than thirty persons, by the blessing of God on his labours, raised up to shine in the wilderness, holding forth the word of life. The standard of morals is elevated within the sphere of their influence; and many who do not appear to be truly the subjects of divine grace, are now afraid or ashamed to pursue openly that course in which they once appeared to glory.

ENOCH FERRIS.—Brother Enoch Ferris has been employed as a Missionary by your Society three months during the present year. At Oswego Falls and Volney, there has been some reformation; greater still at Hannibal, eight miles from Oswego, where about forty were baptized in the course of two months. At Lysander another church has been constituted, which we hope will prosper in the Lord. In one tour of twelve days, Mr. Ferris travelled on foot about 70 miles and preached ten sermons. The field of his labour is constantly widening, and we hope the Lord will graciously accompany his labours with abundant success.

The following is an extract from a letter received from the Mexico Baptist Assistant Missionary Society. "The labours of your Missionary have been labours of love. He is indefatigable, and in no small degree is blessed of God to the inhabitants of this wilderness, and we wish for the continuance of your favour. We know of no man among our acquaintance, who would be more willing to encounter the fatigue and trials attending a missionary life, than Elder Enoch Ferris."

WILLIAM PEARCE.—Br. William Pearce has been employed as your Missionary on Long-Island during the past year. With his usual assiduity and zeal he has travelled and preached the unsearchable riches of Christ in many places, with some good success, amidst much opposition. In his itinerant peregrinations he usually has travelled about sixty

miles in the course of the week. The people at Southold have had a season of love from the Lord. This good work began about August last. It is believed between twenty and thirty have felt in their souls the power of the Lord Jesus; eight of these have been baptized, and added to the church, while others are soon expected publickly to own the Saviour. At the Manor and other places the Lord was evidently present to apply his word to the souls of sinners; which has created great joy and thankfulness among the people of God. At Coram and the villages around, considerable attention has been given to the gospel, and the people are still earnestly desirous to enjoy this valuable privilege. They are much engaged in their meetings of prayer, which have proved a blessing to many.

It would be doing injustice to our own feelings, were we not to mention with approbation and gratitude, the noble exertions of the Baptist Youth's Assistant Missionary Society. Their zeal and well directed efforts in the Missionary cause will, we trust, continue and increase; tend to advance the glory of Immanuel, and to secure the salvation of precious and immortal souls.

A. MACLAY,  
Cor. sec.

The same year 1819, we find him at Albany on the 20th of July at the ordination of the Rev. John Finlay, to the pastoral care of the Baptist Church in that City. The following record of the proceedings appeared in the Baptist Magazine for September 1819:

“The Rev. Archibald Maclay, of New York, preached a sermon from Colossians 1:28: “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:” Rev. Francis Wayland of

Saratoga Springs offered up the consecration prayer, assisted in the imposition of hands by all the ministers present."

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## APPENDIX B.

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The Life of Alexander Carson, L. L. D., (who was a fellow student at College) contains the following: "Dr. Maclay writes:

"Dr. Carson graduated at the University of Glasgow and took the highest honors of that institution. Dr. Wardlaw was a fellow-student and graduated at the same time. He has been a close student ever since, and has bestowed more attention on the subject of philology than perhaps any other man now living. He was remarkably industrious in giving to the world the fruit of his studies. For many years he published one volume every year upon some literary or religious subject besides pamphlets adapted for special occasions.

On my last visit to Ireland I spent three days with him, and had much interesting conversation on various religious subjects. His wife remarked to me that when at home he had not been *three days out of his study for forty years before*. He was considered by competent judges to be one of the best scholars of the age, and as a philologist and Scripture critic to have no superior."

Dr. Maclay further testified:

"Dr. Carson, though one of the best scholars

of the age, *possessed the simplicity of a child*, and was one of the kindest hearted men I ever knew. He was very dear to me. I loved him as a minister and a Christian. His family were lovely. Many may think he was harsh, but he was not so; he was a pattern of mildness and courtesy. He was a man of deep piety and great humility; as a husband and a father, gentle and kind in his family, and as a neighbor observant of the inspired precept, "As much as lieth in you live peaceably with all men."

CH.  
HS













